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THE Bible Champion

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*Continues The Sermonizer, Student and Teacher, Preacher's Assistant,
Preacher's Magazine, and Preacher's Illustrator.*

CHRIST'S PRESENCE WITHIN



OUR immediate obligation is that of being witnesses for Jesus Christ. How many of us know Him? How many of us have had a talk with Him today? How many of us dare trust our future into His hands? How many are willing to take that pierced hand and walk by His side until He calls you up higher, going where He sends you, speaking what He Gives you to speak, carrying the burden that He lays upon your shoulders, enduring the ache of heart, if need be, that should come, taking the providences of God as they come? "You are to be witnesses for me," He says. How many of us can certify in the presence of a congregation that there is such a person as Jesus Christ? When did He talk with you last? When did you realize, as the two disciples did who are spoken of in this story, that as you are walking in the pathway of life you have found that there was a silent person walking by your side, and you discovered the Man of Sorrows, the Man of Galilee, was with you?—*Bishop Thoburn.*

FRANK J. BOYER, PUBLISHER, READING, PA.

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THE BIBLE CHAMPION

Official Organ of the Bible League of North America

Formerly the American Bible League

An Organization formed to promote a true knowledge of
the Bible and consequent faith in its Divine Authority.

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The Bible League of North America

An Organization Formed to Promote a True Knowledge
of the Bible and Consequent Faith in Its Divine Authority.

ITS OBJECT AND PURPOSES



THE Bible League of North America has for its object the inauguration of methods to counteract the destructive tendencies of Biblical Higher Criticism and to set in clear light the arguments, both old and new, which establish the claims of the Bible as the Inspired Word of God, and the Perfect Rule of Religious Faith and Practice.

One of the most effective means to this end is the holding of Bible Conferences, where opportunity presents—anywhere, from coast to coast—to arouse interest in this great work. These Conferences are in charge of the General Secretary of the Bible League, the Rev. Jay Benson Hamilton, 24 East 125 St., New York, N. Y., who is also Editor of *THE BIBLE CHAMPION*, and who devotes his entire time to this work. Explanation of plan of conferences and securing dates may be had for the asking.

The Bible League of North America has a message for America. Dr. Hamilton is commissioned to deliver this message. His experiences proves him especially adapted to win success in work of this kind. At these Bible Conferences Dr. Hamilton delivers a series of addresses in two parts:

Part 1—The Old Book—Maintaining the integrity and authority of the Bible as the Inspired, Infallible Word of God, as outlined below. The addresses of

Part 2 declare the Duty of the Church to maintain in comfort the Ministers of God; especially those who have given their lives to the service of God, and remain in weakness and old age. As all denominations are seeking ways and means to pay this debt of love, the addresses of Part 2 may make part of the program as local needs and conditions may suggest.

PART 1.—THE OLD BOOK

1. **"The Miracle Man,"** Who knew Everything and could do Anything. Born of a Virgin, 2,000 years ago; "was dead; He liveth and is alive for evermore." (Rev. 1: 18.)

2. **"The Miracle Workers of Today."** They daily see the fulfillment of the Prophecy of *The Miracle Man*, "The works that I do, shall ye do, and greater works shall ye do." (John 14: 12.)

3. **"The Celestial Wireless."** The Miracle Workers' Secret and Medium of Power. "Before they call, I will answer; and while they are yet speaking, I will hear." (Isaiah 65: 24.)

4. **"The Modern Prophet, a Lawyer."** "To the Law and to the Testimony." (Isaiah 8: 20.)

The enthralling tale of how God inspired Lawyers and Judges to create a sure place of defence for His Word, immune from successful assault. The unanimous decisions of the Courts of the Civilized World, for three centuries, are the impregnable shield for Divine Truth.

5. **"When the Bible Was Blotted Out."** A Parable relating what happened when God took from the World forever, His Word, and all that It had revealed. (Amos 8: 11, 12.)

"When the Bible Was Blotted Out"

Can you imagine the result if God were to take out of the World Forever, His Revealed Word? The Law of God, The Truth of God, The Love of God, never to be seen again in word, sign or symbol! The Life of Jesus, His Marvelous Acts, His Wonderful Words Gone Forever! Dr. Hamilton Pictures the effect upon The Church, The Home, The Courts, The Theater, Business Literature, Music, Art, Politics, Journalism, Masonry and all Fraternities. The greatest Tragedy of all was the World War without a Bible; the effect in Camp, Trench, Field, Hospital, Death in Sea and Sky and Land, can only be hinted at. The terror and despair are beyond words.

New York City

When the Parable was read before the Presbyterian Ministers' Meeting, New York City, the President, Rev. Daniel Hoffman Martin, D.D., called upon a number of the eminent and

distinguished Ministers to give their impression of the Parable. Rev. S. B. Dunn, D.D., was the first who spoke. In connection with a very beautiful, fraternal greeting, he characterized the Parable as "a marvelous production of imaginative genius—a new dialectic in Bible defense. Were I a Methodist Bishop, I would pull the speaker out of a local pulpit and send him out over the land to read this Parable in a Parish Nation-wide."

Washington, D. C.

"Your Parable, 'When the Bible Was Blotted Out,' read before the Pastors' Federation, took the brethren by storm, as you must have seen by the tempest of applause that followed. The many expressions of desire for its publication, very plainly evidence that it should be brought before the general public—so confirming of faith would it be, so informing, inspiring, yes, *enthusing*. The printed page would be good—excellent; but your voice would be better. Can you not take the field and put your personality into the Parable, and so give your splendid presentation double force for good?"

Philadelphia

The startling paper, "When the Bible Was Blotted Out," was presented by Rev. Jay Benson Hamilton, D.D., at the meeting of the Presbyterian Ministerial Association of Philadelphia and Vicinity on Monday, June 11. The closest attention was given as the awful premise was stated, and the after-effects were depicted. The great comfort was constantly in mind as Dr. Hamilton unfolded his plot that the premise could not be true. Probably the great place of "the Book" in world life was never more vividly realized.

PART 2.—THE OLD MINISTER

1. **"From the Pulpit to the Poor-House."** A Crusader who was in the enjoyment of the pleasures, privileges and perquisites of one of the greatest churches of his denomination turned aside to tramp the continent. He became almost a stranger to his family for many years. He made more journeys and longer ones than the average commercial traveller; he delivered more addresses than the average pastor; he filled more newspaper columns with original matter than the average editor; he conducted a correspondence more voluminous than that of many great business houses; he received a bare subsistence for himself and family. All his friends declared him madder than the maddest March hare. He believed God had called him to arouse his Church to a knowledge and consciousness of the sin and shame of her neglect of worn-out Ministers and the widows and orphans of deceased Ministers.

"From the Pulpit to the Poor-House" was the instrument which under God inspired the whole movement. Written without a purpose other than to secure from a single congregation a generous sum for old ministers, it was developed into a general address and then issued in book form. This book was sent to editors to review, which will explain why so many made the book their text while discussing the general question. Others accepted contributed articles and upon them based their editorials. Others took occasion to refer to addresses delivered at conferences or conventions by the Crusader. No attempt has been made to harmonize or even arrange the clippings. They covered the whole land and could be multiplied a thousand times, so general and widespread was the hearing the cause obtained.

The Great Denomination is now piloting the way for all Churches to do their whole duty to those Heroes and Heroines, who yet remain, of whom the World is not worthy. The day-dawn which the Crusader saw at midnight is at hand, full of comfort and blessing for the Veteran Minister.

2. **"When the Ministers Struck."** A Parable relating what happened when every Church was closed, and the mouth of all Ministers was sealed. (Ezekiel 3: 26.)

A Christian lady who attended Dr. Hamilton's Bible Conferences in St. Louis, Mo., and heard the Parables, said to a friend: "I thought the stories were quite fanciful and far-fetched, until our Churches were closed; then I realized how quickly a condition might overtake us which would make the Parables anything but unreasonable.

3. **"The World's Greatest Money-Makers."** "They approve themselves as Ministers of God, in much patience, in distresses, in long suffering; *as poor, yet making many rich.*" (2 Corinthians 6: 4-10.)

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The Arena

Origin of the first Man; through chance or by Jehovah ---Which?

BY PROFESSOR LUTHER T. TOWNSEND, D.D., S.T.D.



ALL theories proposed as to the coming of man on earth may be reduced to three:

1. *The Chance Theory.*

Essentially it is the following: There have been, through the ages, processes that chanced first to form the inanimate world; then the lower order of animate things, and at last, by a very remarkable chance, man appeared.

The phrase employed by early naturalists to designate these processes, was, "Fortuitous concurrence of atoms."

2. *The Evolution Theory.*

As already pointed out, this theory contends that by the agency of natural selection, and survival of the fittest, together with a continual and slow transmutation of innumerable species, extending through countless ages and in an unbroken continuity, at length the first man was produced, or evolved.

3. *Fiat Creation.*

The meaning of this term is that without chance, evolution, or any other so-called natural process, Jehovah, in the fullness of time, willed it—and man appeared.

From what has been shown in previous articles, no further discussion seems necessary as to the now thoroughly discredited theory of evolution. (See several articles on Evolution in BIBLE CHAMPION.)

And we may add, that science and philosophy have ruled against the theory of evolution to such extent, and with such emphasis, that it never again, in any form, either theistic, or by leaps, or by transmutation, will have standing room with any well-balanced and well-informed mind.

What remains to be said will, therefore, be limited to the two other theories, viz: Chance processes, and Fiat creation. These are manifestly two opposite poles in the scheme of building the universe and originating the first man. One or the other of these two theories is true; both cannot be.

Lord Kelvin, in an address before the Victoria Institute, (London), puts the matter strongly thus: "There is nothing between absolute scientific belief in a Creative Power and the acceptance of the theory of a 'fortuitous concurrence of atoms'." And Professor Romanes, in his work, *Darwin and After Darwin*, very strongly contends for the same alternative.

Beginning the discussion in the realms of cosmic construction, the alternative presented is this: It was a chance process or else the will and word of Jehovah that brought the original "Fire mist," "light stuff," or "flame" into existence, and that involved in it every known substance in the physical universe—all gases, all liquids, and all solids, and then reduced that all comprehensive fire mist into suns, planets and satellites.*

In a word, the alternative is this: The visible universe began, has been con-

* Bible students at this point need have no controversy with the Kant-Laplace cosmical theory, which contends that a flame was the beginning of all visible phenomena, for Bible revelation reports that God gave the command: "Light be"; "and light was." Genesis 1, 3.

tinued, has been controlled, and has been preserved from disaster by chance, or by Jehovah, and not by any other agency.

But leaving these more majestic cosmic processes that took place millions upon millions of ages ago, we approach nearer our own time and dwell more at length upon some of the assumptions of those who allow chance to take the throne instead of Jehovah.

In doing this, the form of argument employed may be thought out of date; but we venture its use for two reasons: first, it is the most forcible presentation of the case available, and, second, it is called for by reason of the atheistic and lawless atmosphere that has well nigh encircled the globe. And, it will be observed that while the argument is aimed more directly at chance, it is scarcely less an assailant of naturalistic evolution, for both chance and evolution must lock arms, if Jehovah is dismissed from the universe.

The generally recognized descendant of the original light, or star stuff, is dead matter. In dead matter there are said to be imprisoned certain forces, without life, of which there have been already enumerated not fewer than sixty. There is, however, not a scrap of information as to how, or when those forces became connected with matter, or began to act in, or upon it. But if those forces are in matter, they must have entered it either by chance or by the will and command of Jehovah.

And it is to be borne in mind that there is no way of getting out of a thing that which has not previously been put into it.

On further investigation it is found that when a particle of matter is brought under observation, experiment, or analysis, it affords no evidence of either intelligence, or life, nor does it become an active agent until it has been acted upon by some force other than itself.

No different conclusion is reached when to a single particle of matter there are added several other particles that in their combination make up, say a grain of sand, though the grain of sand has a noteworthy history. It was once a part of a rock mass; before that it was liquid fire; earlier it was gas in a state of furious combustion; and a remarkable thing about it is that experimental science, as already shown, can reverse this natural process, converting a piece of rock, by the application of alternating electrical currents, into liquid and gas.

If to this one grain of sand there were added another, and another, and then a million, there would be simply a heap of sand, and it would show no more intelligence, or energy, than does a single grain. That mass must be acted upon by chemical, electrical, mechanical force, or by something else, before it can become active, beautiful, or useful. But when employed with other organic materials, in the hands of a skillful artisan, those sand banks may become parts of a beautiful palace, in which royalty lives, or it may be an imposing temple in which men worship. And the more artistic and beautiful the palace or temple, the more overwhelming becomes the evidence of a designing and skillful artisan, and an intelligent builder. But it is manifest enough that there is nothing in the sand, even in a billion tons of it, that can design and create such a world as is the earth, with its productive and regenerating agencies, with its constantly varying cloudscapes, or its hill, mountain, valley and water-scapes.

Now, then, this transformation, or evolution, if you please, of a mass of sand, or any other form of matter, into a beautiful world must have been the outcome of either chance, or Jehovah. And if chance has done the trick it must have been a chance of well nigh infinite intelligence and power.

From one world to the many, that is, from the earth to the planetary system, is a distant journey, but there will be found everywhere the same inertness in the matter composing the planets, as there is in a grain or a ton of sand, unless acted upon by some agency or force outside of itself.

But in spite of this inertness of the planets, they are impressively orderly, as if under the control of a might and majesty beyond human comprehension. For instance: the energy that is mutually exerted between the moon and earth, amounts to more than two hundred thousand million, million tons; that is to say, if what

is called gravitation were suddenly suspended, the moon would cease to revolve about the earth, and would fly off into space no one knows where. It is held by some kind of a connecting bond that bears the strain of those million, million tons. If the bond were a web of steel wires, each one-quarter of an inch in diameter, stretched between the earth and moon, they would have to be distributed over the earth on the side next the moon, at a distance of less than six inches from each other in order to hold together these two bodies, the earth and the moon.

The attractive force between the sun and earth, according to the estimates of Professor C. B. Warring, is one hundred and seventy-five times greater than that between the earth and moon; so that, if a similar web were stretched from the earth to the sun, the wires would have to cover one side of the earth so thick "that a mouse could not crawl between them." And when these mathematical calculations include the entire stellar universe, the energy called for is so overwhelming that it leaves the human mind paralyzed. *Energy Almighty*, are the words that are breathed from almost pallid lips.

Now, then, this majestic and almighty energy originated and was put into operation by chance, or by Jehovah; one or the other.

But a further analytical study of the problem of the starry heavens may not be out of place.

Every one is familiar with the fact that, in our northern latitude, during the last week of June, the days are longest. The sun then reaches the limit of its apparent journey northward. He then turns back and keeps on southward until the last week in December; then the days will be shortest and the sun will again turn north. But how does any one know about this swing of the planetary system, as if it were the pendulum of a great clock? And how do the almanac makers and astronomers venture to predict that during the last days of December the sun will turn north, giving in six months our beautiful May and June? How do they know that the sun will not keep on going south until there will be no day at all in the north temperate zone any more than there is at the north pole in midwinter?

The answer is, because year after year, and century after century, for many thousand of them, the sun has been doing that very thing. And if some time it should happen that the sun, after the twenty-fifth day of June, should keep on going south, instead of turning back, every astronomer in the world would be thunderstruck. In a week newspapers would be well nigh silent respecting everything else. Scientific associations would convene in every part of the civilized world and there would be only one subject up for discussion; the probable end of the present order of things.

Now, then, the sun turns back yearly, instead of keeping on going south, or going off in some other of a million possible directions, because chance, or Jehovah, one or the other, is in control of the celestial machinery.

Before leaving the universe of dead matter to investigate the world of living things, we may test this chance theory by two or three illustrations, not new, but perhaps unfamiliar to the rising generation, whose thought has been largely preoccupied by things less serious and weighty.

We begin with a few very simple propositions that perhaps no one will question. The first is that a mass of iron and steel, wood and paint, cannot come together without intelligent help, and build themselves into a railroad locomotive or ocean steamship. Neither can a small quantity of enamel, gold, steel and a few diamonds evolve themselves into screws, cog-wheels, and at last into a jeweled watch, without the help of a skilled workman who can either invent watchmaking machinery or make a watch by hand.

So likewise in the making of a book; it would be surprising if a little piece of common lead should make itself, and then of itself make a type having upon the end of it a letter of the alphabet. Still more surprising would it be if several small pieces of lead, having by chance the letters of a word upon their ends, should combine themselves into a complete word; and quite entirely incredible, would it be, if, of themselves, letters and words enough should thus be formed to make up the contents of a book, with a title page, table of contents and index.

If, therefore, a locomotive, or a watch, or a well-written book, cannot make themselves, how can it be possible for anyone who is capable of thinking to escape the conviction that a majestic and orderly universe, and the marvelous things seen on earth, could have created themselves, or have come into their present orderly arrangement without a supreme, we may say an infinite, intelligence?

When flints and stone implements were found in geological strata it passed without argument, when we were discussing fossil formations, that men had lived during that period, and that they had used those implements. No one supposed for a moment that stone hammers and hatchets could have been evolved by chance or by what naturalists, in their desperation, have called "unconscious intelligence in matter."

The once familiar reasoning, now half forgotten, that involves more manifestly the element of chance may again be of service. It is stated thus: Those who have had experience in throwing dice know that in all their playing they never have seen dice come up successively twice alike; and if in playing one should throw sixes over and over again, many times in succession, it would be charged that there is dishonesty, and that the dice are loaded; and if so that some one must have loaded them, for they could not have loaded themselves.

Abbe Galliani's putting of the case before a company of atheists in Paris, at the home of Paul Henri Holbach, can hardly be improved upon:

"Now suppose, gentlemen, that the one among you who is most fully convinced that the world is the effect of chance, is playing with dice; I do not say in a gambling-house, but in the best house in Paris. His antagonist throws sixes once, twice, three, four times; in a word, constantly. My friend Diderot will say, without a moment's doubt, that the dice are loaded: I am in a bad house. Because of ten or a dozen throws of the dice, you believe firmly that this is in consequence of trickery and combination, and well-planned combination; but seeing in this universe so prodigious a number of combinations, a thousand times more complicated, and complicated more usefully, why should you not suspect that the dice of nature are loaded, and that there is above them a great Rogue, who takes pleasure in catching you atheists in your superficiality?"

It was this presentation of the case that put the whole company of those French atheists on the run.

The shuffling of a pack of cards is no less of service as an illustration of the point before us. As every one knows, the playing of cards has been a pastime for centuries, but there is no likelihood that any two games ever were played precisely alike, unless the cards had been previously arranged, or unless there had been unfair playing. And no one ever has known a pack of cards to be twice dealt in the same way, provided the cards were fairly shuffled and fairly dealt.

The shuffling of a pack of cards has been subjected to mathematical calculation. The estimates are thus stated: "There are fifty-two cards in a pack. The number of hands of thirteen cards each which can be produced is nearly seven hundred million. But in whist four hands are simultaneously held, and the number of distinct deals becomes so vast that it would require twenty-eight figures to express it."

In other words, if the entire population of the world, say a thousand million persons, were to deal cards day and night for a hundred million years, they would not in that time have exhausted one hundred-thousandth part of the possible deals that may be made in shuffling and dealing a pack of fifty-two cards.

What, therefore, if with this number of chances against a recurrence, the same cards, in the same game, should several times be found repeating themselves? What card player would hesitate to say, those cards have been spotted and manipulated, and this is a bad place for an honest man to be in.

From the dice box and the card table to the game of stars, playing in the stellar universe, brings us again to immensities bewildering, and to chances that seem improbable. And how can any student of nature and mathematics be so far gone when looking at the stars and thinking of stellar universe, added to stellar universe, stretching through spaces next to infinite, and when estimating the incalculable chances against the present arrangement and movements of the many star systems continuing on as they have been going for countless ages, and are still going, unless every one of those

systems, and every individual star, planet, and satellite in those systems had been spotted and manipulated by an agency whose energy is almighty and whose intelligence is infinite?

From dead matter to matter alive is a broad step and the entrance into a kingdom where intelligence, if not energy, seems in still greater demand than where everything is lifeless.

The flame in which the physical universe had its origin at length cooled off. After a multitude of vicissitudes the dead matter of the earth's surface was made ready for grasses, herbs, and trees.

The problem confronting materialists, naturalists and evolutionists, common to them all, is this: When did botanical life come to this earth, or to any other planet, or to any star in the universe, for at the outset there was nothing known to science from which living grasses, herbs and trees could be evolved? While inorganic substances could be evolved from a fiery mist, yet this would be impossible in case of living organisms. The scientific statement, "No life without antecedent life," is as firmly established as is any scientific or philosophical proposition that can be named.

The question then is this: Whence came the original plant, or the original seeds, that out of a lifeless soil, carpeted hillside and valley with full grown grasses, or whence the shade trees that beautify the landscape, or whence the fruit trees that help in providing sustenance for mankind, or whence the rosebush with its immaculate beauty and perfume, or whence the whole extent of floral growth and adornment, from the tropics to the frozen zone, with species by the thousands; and whence the flora that has made up the botanical history of the world, extending from the time when the earth's crust cooled off, until this day, when men are gathering fruit from the orchard, flowers from the roadside, and grain from harvest fields?

The answer is anticipated: Chance did the whole of it, or an infinitely wise Jehovah was the artist and the architect.

This point need not be argued further. The creation of only one blade of grass, and the coloring and fragrance of only one rose, to say nothing of a world full of fruitage and flowers, and the formation of only one grain of wheat, to say nothing of the millions of acres of grain fields the world over, leave no room anywhere in sight for chance or unconscious intelligence. Indeed, what a medley of confusion would be the flora of the earth, if chance had been in control instead of an energy omnipotent and an intelligence infinite?

Another kingdom of living things, that of animal life, is of chiefest interest. It is separated from vegetable life by an impassable gulf.

The questions presenting themselves are these: Whence came the fossil animal world, that ages ago was animated with its water and land creations? And whence the existing animal life of the world, including man? We dare risk what in this paper we are contending for upon a bird and its wing, and upon a man and his eye, or ear, though perhaps the risk would be perfectly safe if the investigations were confined to a single feather of a bird, or a single hair of a man's head.

This is the ninth of a series of articles on Prehistoric Peoples in Europe and America; their bearing upon the Theory of Evolution, by Dr. Townsend. The first appeared in the October issue; the tenth will appear in the July issue.

* * * * *

Ambiguous sermons are as annoying as they are useless. They try the patience of men who think clearly and like to follow a speaker who thinks clearly. The editor of one of our denominational exchanges, who is evidently being worried by that kind of preachers, says: "They remind us of the office boy who was asked if it was Mr. Jones or his partner who usually reached the office first. 'Well,' said the boy turning fiery red, 'Mr. Jones at first was always last, but later he began to get earlier, till at last he was first, though before he had always been behind. He soon got later again, though of late he has been sooner, and at last he got behind as before. But I expect he'll be getting earlier sooner or later.'"—*The Church Advocate*.

Matthew on Money

BY LAWRENCE KEISTER, D.D.



THE occupational training of Matthew is plainly perceptible in the Gospel he has written. When he left the receipt of custom to become a follower of Christ, and then an apostle, and even a Gospel historian, he carried with him his financial bent and ability. He always speaks of money with the accuracy and discrimination of a man who is accustomed to its possession and use.

Idle Givers. Matthew alone, of the four Gospel writers, mentions the visit of the Wise Men. They came a great distance in search of Him who was born King of the Jews. They knew Him on sight, fell down and worshipped Him, and opened their treasures, and offered unto Him gifts, gold, and frankincense, and myrrh. They give while they are in His presence and while they are in the spirit of worship.

Their purpose was threefold: to see the King, to worship Him, and to offer gifts to Him. The sight of the Christ, infant as He was, called forth the whole program. There was no other appeal. Their giving was a part of their confession of faith. This is the King whom they came to accept and honor. They are not mistaken nor in doubt. They behold and worship and give.

When men open their hearts they also open their treasures. "No man becomes honest," says Frederick W. Robertson, "till he gets face to face with God." Delusion vanishes then and there and opportunity appears. Then men prize their privilege. Come to Christ, worship Him and go without giving? When men come into the presence of Christ, as did the Wise Men, they fail not, nor falter, but act in a way that meets expectations.

A Would-be Giver. In his fourth chapter Matthew tells how Satan proposed to give the world to Christ, a great offer and fitting in a sense; but one our Lord could not accept on the terms stated, or from this would-be giver. How could He receive a gift from Satan without becoming subordinated to him? How can a Christian do this same thing without change of character and loss of life?

Were Christ to receive the world as a gift from Satan He would still need to save it from sin if a redeemed world is what He wants. Satan cannot give what he does not possess. But whatever his right of ownership his offer was not intended to aid our Lord, but to tempt Him to betray His trust.

Matthew thinks Satan proposed to give only as a last resort and after other means had failed. Giving appears to be the hardest thing for him to do, or he may regard it as the climax of his appeal. He was in the presence of Christ, but he proposes to give his own gift in his own way to further his own ends. Satan remains Satan in the presence of Christ, unchanged and unchangeable.

Satan requests Christ to fall down and worship him; Christ replies, "Thou shalt worship the Lord thy God." Satan has no disposition to follow the example of the Wise Men, or to adopt their order of procedure. He asks our Lord to accept his gift and then worship him in acknowledgment of his supremacy. He offers temporal things for spiritual service, earthly greatness for divine recognition.

Unlike the Wise Men, Satan is unlike God also, who sends His rain upon the just and the unjust. God's giving springs from His love, is measured by it, and is the expression of it. God so loved the world that He gave His Son. His giving is a real bestowment and not a deceptive deal. He gives according to his nature and men receive according to their ability.

Well we know that God can give
Knowledge of the way to live.
Give He will and give He must
Unto all who in Him trust,
Right through things that lie between,
God can give while yet unseen.

But God gives ministry instead of mastery. "It is the most fantastic of all dreams," says Newman Hall, "that a man can cut his being into two portions, call one of them religious and the other mundane, and administer them on directly

opposite principles." As Christ was not deluded, divided, and directed, by Satan, neither can Christians be, if they are to remain Christians.

Inside Information. The references to money which appear in the sermon on the mount, as reported by Matthew, offer inside information on the subject.

Jesus came to fulfill the law, not to destroy it, nor to lower religion. Our religion must have expression in our life, for only life at its best can satisfy us. Prof. Stalker tells us that "The task of religious teachers is to get people to see things as they are," and we may add, as they ought to be.

Jesus requires more than external compliance with the law or formal righteousness, and hence His followers must be better than Pharisees. They must act from right motives when they pray and give alms and be confidential with the Father who seeth in secret. The Pharisee's reward, to be seen of men, seems utterly insignificant as compared with that of the Christian, "Thy Father who seeth in secret shall reward thee," "Thy Father," and not "our Father," as elsewhere: for here the transaction is confidential and personal; "Reward thee" as an individual who merits his consideration.

The approval of our Father in heaven is worth while, as well as good standing in our community. Both are possible and Dr. Deems emphasizes the value of both when he says: "One good man given to a town is better than the gift of a park or a library and is worth more to a town than a hundred of the most learned men who are not good."

"Lay not up for yourselves treasures upon earth," says Jesus to His disciples, and His precept is illustrated by His example. Your life must not be limited by money. Earthly treasures may be stolen or destroyed. Money-making may hinder laying up treasures in heaven, "For where thy treasure is, there will thy heart be also."

Christians are essentially heavenly in character and life, and so Paul says, "Our citizenship is in heaven." They are industrious, economical, thrifty and enterprising, but their life centers in the spiritual and the wealth they possess is owned and used, not for themselves alone, but for their families and neighbors, their friends, and even their enemies, the Church and nation.

Jesus declares that men must have the light of God and singleness of eye in order to see. Men must learn to see as God sees. No man can serve two masters, God and Mammon, only two being mentioned for there are no more. God sees men as they are and is never in doubt while men get things mixed up and try to do opposites. They think of food and raiment when they ought to think of God's kingdom and His righteousness. They ought to put first things first in order to get other things in their proper place.

Of course there are people who dislike those who see as God sees and do as Christ directs, but good people are not on this account to give away holy things and cast aside the pearls they possess. Good people have a right to be good even if "the dogs" and "the swine" have no appreciation of the higher things of life. The continued possession of "pearls," and "that which is holy," has the approval of Jesus.

He even commands His followers to ask of God, who knows what is best for them, and who is described as "your Father," when it comes to giving to them. He wishes to be asked for what they want and gives "good things" in answer to their requests. This is information every child of God should have because it comes from the lips of Jesus, and is inside information as regards God's will as set forth in His Word, and also with reference to our own personal experience.

Money Outclassed. When Jesus sent forth the twelve, as described in the tenth chapter, they were to proclaim the kingdom of heaven, to heal the sick, to raise the dead, to cleanse the lepers, and cast out demons, a remarkable program, which they were to carry out with no gold or silver or brass in their purses. They were to preach without pay, serve without salary, minister without money. They were to outclass money, the medium of exchange, which bears the stamp of some established government. They were to take rank among men by doing benevolent work under divine direction and with divine assistance.

They were instructed to rely upon the people for the supply of their ordinary needs. No one was permitted to burden himself with two coats and thus belie his message and his Master. Their moral earnestness was to be maintained under all circumstances, and in case any refused to receive them, or hear their words, they were to shake off the dust of their feet for a testimony against them.

"If God's truth is to succeed," says Dr. Gregg, "it must incarnate itself: if God's cause is to win a victory it must embody itself in a person." Men must be the truth in order to preach the truth in its purity and power. Ministers must be sent by Christ, receive authority from Him, follow His program, outclass money and take rank among men as His representatives.

A Teacher Taught. Peter's mistake with reference to payment of the temple tax, recorded in the seventeenth of Matthew, was not the only mistake Peter made. There were others and all were corrected, the correction in this case being memorable if not also unforgettable.

Peter promised payment without consulting Jesus. He thought he knew what Jesus would do in the case, and to confess ignorance would lower him in the estimation of those who received the tax. But Peter had failed to consider the fact that as the Son of the house of His Father Jesus was free. Jesus points out Peter's error as a friend who will not allow his mistake to be incorporated in his thought and life only to vitiate both.

Jesus takes account also of those who received the tax for they were not prepared to receive His explanation. His miraculous power is called into service to relieve the situation. And why not? Is not His Sonship called in question? He directs Peter where and how to get the required shekel. For a little while Peter returns to his former occupation, but his skill as a fisherman is supplemented by the superior knowledge and power of Christ, and so, when he makes payment it is "for Me and thee," because Peter's position is not the same as that of the Master.

Our Lord is careful where men are inclined to be careless. Trifles may make the sum of life but life is no trifle. "You may be too superb to pay attention to the small debt due your neighbor," says Dr. Deems, "but God is so great that He can pay attention to the least of things." Matthew's four verses concerning a matter of thirty-three cents have their place and their use in Scripture. We soon lose sight of the half shekel and center our thoughts upon Christ, who corrects Peter so faithfully, who respects the feelings of those who receive the tax, and who even takes account of us at this distance by giving us this minute view of Himself. Little things like this reveal the greatness of our Lord, and just such touches confirm Prof. Stalker's statement that "the pagan world not only never produced one holy man, but never drew the picture of one."

God in the Case. In the nineteenth chapter we find these words from the lips of Jesus: "It is hard for a rich man to enter the kingdom of heaven. It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God." He is stating a thing that is impossible and the disciples ask in amazement, "Who then can be saved?" Their question calls forth His answer: "With men this is impossible; but with God all things are possible." Men can be reconstituted but this requires divine assistance. As Canon Westcott has said: "Jesus established fresh foundations for society and a fresh standard of individual worth."

Is it still hard for a rich man to enter the kingdom of heaven? As hard as ever and absolutely impossible so long as he makes riches his object in life, so long as he compromises with evil for a consideration, so long as he ruins competitors in business in order to create a monopoly. But does the Church know what Jesus meant to teach? Yes, if it knows itself and its duty, which is "to show to the world its chief concern is morality, not money; principles, not profits; the faith of the crucified Christ, not the favors of men who have accumulated fortunes without righteousness."

Six words contain the solution of the whole problem: "With God all things are possible." God can so completely transform a rich man that he can forget he is rich. He can think of himself as a man and as a servant of God. He can see

himself as a sinner before God and also as saved by grace through faith in Jesus Christ. He enters the kingdom not as rich, but as believing. In the Simple Life we read: "If there are people at once rich and content, be assured that they are content because they know how to be, not because they are rich."

God can trust saved men with money, to possess it, to invest it, and to use it in the interest of His kingdom. But He cannot permit men who worship wealth to enter His kingdom. This is impossible. An unchanged nature cannot enter the kingdom of God and could not find happiness there because it is out of harmony with the laws and the life of the kingdom.

Use or Misuse. Two verses of chapter twenty-one suffice to record the manner in which Jesus treated traders in the temple. They were out of place. With no appreciation of the temple as a place of worship they naturally used it for their own ends, and Jesus as naturally came in conflict with these mercenary men. After He cast them out He told them what the temple is for: "My house shall be called a house of prayer: but ye make it a den of robbers." Such perversion is not permitted and their misused opportunity is suddenly forfeited.

Men who misuse God's house invite their own overthrow. They are driven out by the very One who invites sincere souls to enter. Their punishment fits their sin. They have no place in the house of God, no part in His salvation, no share in His service.

The use and misuse of opportunity are set forth in comparison and in contrast in chapter twenty-five. Two of the servants in the parable of the talents proved worthy of their trust while one failed to appreciate his opportunity. Did the unequal division anger the man who received the one talent? The opportunity of the three servants is essentially the same, which appears plainly when their lord reckons with them. In identical terms he commends the two who so used their talents as to increase their holdings. How could he commend the servant who brought back his lord's money without increase and in addition lodged a complaint against him?

"The servant with the one talent considered himself a brilliant example of a harmless man," says Dr. Deems. His talent is returned unused and without loss or increase. He is condemned on two counts, inactivity and insincerity. If he really thought his master was exceedingly strict why did he not act accordingly. His conduct belied his profession.

Our thoughts are usually called to the man with the one talent; but the man with the two and man with the five deserve our attention quite as much. The men with the most do the best. They are trustworthy. They are faithful servants and are left in possession of what they were given and what they gained. The man who had most of all received the unused one talent as an additional trust and as a mark of his lord's complete confidence.

Equality of possessions is not the purpose of God toward men, but equal opportunity to use well what they have. Talents are a test of character. A servant of God can safely become a custodian of wealth. He must enter into partnership with God before he can expect to hear him say, "Well done, good and faithful servant: enter into the joy of thy Lord."

Devotion or Desertion. The anointing of Jesus in Bethany, in the house of Simon the leper, is told in eight verses of the twenty-sixth chapter, while the next three verses give an account of Judas in the act of selling the Master. In the first account we have devotion and in the second desertion. Extremes have done what they often do and here we behold them each confronting the other.

A woman poured precious ointment on the head of Jesus as he sat at meat. Her devotion transcended all ordinary bounds being justified by His transcendent ministry. Had He not taught her lessons which no other teacher ever unfolded? Had He not befriended her when Lazarus lay in the tomb? Her ministry, so sincere and so timely, fills a place in his life and work and hence her deed of devotion is accepted with approval and even woven into the Gospel record as a memorial of her.

Do we wonder why the disciples become critics, if not opposers, and ask with indignation: "To what purpose is this waste? They saw no reason for it, no

excuse. Unaware of the near approach of Christ's death and burial they were quite well informed as to the cash value of the ointment. They were living on a business basis and thinking of an empty treasury and the needs of the poor. But Jesus explained to them just why they made complaint and why this woman anointed Him.

It is apparent that the disciples are not yet free from commercialism or they would know that devotion to Christ always helps and never hinders ministering to the poor. They are devoted to Jesus and whether they know it or not they are concerned about His approaching death and His victory over sin. But this woman surpassed them in devotion and in anticipating that victory. Of course there came a time when no ointment was too precious to measure the interest or express the devotion of these same disciples.

Right after Mary's act of devotion Matthew places Judas' deed of defection. Life is logical in its course and outcome. "Whatsoever a man soweth that shall he also reap." Faith in Christ is not the same as doubt and denial, at the beginning, in its process, or at the end. The two are radically different and this difference must appear at the end if nowhere else. Extremes may meet but they are still extremes.

The devotion that anointed Jesus for His burial may have incited Judas to betray Him. He is indignant and must act and the nature of his act was determined by his own character. "Then one of the twelve, who was called Judas Iscariot, went unto the chief priests, and said, 'What are ye willing to give me, and I will deliver Him unto you? And they weighed unto him thirty pieces of silver.'"

Judas assumed the right to sell Jesus as Satan assumed the right to bestow the world as a gift. The chief priests gladly act on the assumption of Judas, and Jesus was sold by the latter and purchased by the former as though he were a slave. The bargain is satisfactory to buyer and seller, the purchase price is paid and accepted, and the transaction is complete! If this contract takes any account of the innocence of Jesus, His wonderful teaching, and His miraculous ministry, it is as so many counts against Him.

Men always throw the cloak of charity over their shoulders when they propose to do an uncharitable thing. They will build the tombs of the prophets who are dead while they arrange to betray God's living leaders. They take care of their reputation but neglect their character. They do popular things which in no way commit them to the cause of Christ. But men cannot remain indifferent to Christ. He literally compels decision, and men must choose, their choice lying between sale and service, the defection of Judas and the devotion of Mary. There is no resting place between the two. The Christ leaves no room for doubt and indecision, for just as sure as He did He would not be the Christ.

Recapitulation. Matthew's references to money are found here and there, not random remarks, or unrelated statements, but parts of the truth, which fit together in an "orderly procession of thought." They embody an ideal, reveal motives, describe character and show us the evil use of money lest we be deceived and misled.

The Wise Men came in recognition of Christ as the promised King, while Satan proposed to give in order to dethrone Him.

Christ came to fulfil the law, to raise religion to its proper level. According to Him, motives count, and in prayer and alms-giving point unerringly to the source of reward.

Our earth-life is not to be earth-bound. Men are called upon to lay up treasures in heaven wisely, anticipating their appearance there.

Christ gives authority to men whom He sends forth as His representatives. They are not to rely on cash or clothes, but to trust God for the truth they teach and power to sustain them, and the people for food and shelter.

Peter's mistake about the tax arose from inadequate knowledge of Christ after years of instruction, and at the close of the earthly life of Jesus.

Riches are an obstruction to rich men but not to saved men.

A right idea of God, and a right relation to God, prepare men for a right use of money, and any talent they possess.

The woman who anointed Jesus manifested her devotion, and the man who betrayed Him gave vent to his disappointment and proclaimed his disaffection.

Moral Aspect of Kultur

BY HORACE C. STANTON, D.D.



IN Matthew, after the devils entered into the Gadarene swine, the whole herd ran violently down a steep place into the sea and perished. It would seem as if the souls of those swine possessed of devils have been reincarnated in the Germans. The proudest and most characteristic product of the barbarism which has resulted, is termed "Kultur."

In its moral aspects and its attitude toward the Deity, what is Kultur? It has been the one great source of sceptical attacks upon the Scriptures, of loose doctrine, and of modern infidelity. It would dethrone Jehovah. It affirms that the Huns would have been better off, had they held to their own primitive pagan god, Odin or Thor, and never turned to Christianity. It says, with the philosopher Nietzsche, that Germany is great enough to invent a religion of her own. It releases its soldiers from all moral obligation. It teaches them that they are to use any and every means which best promise to help achieve their ends. They can maim, murder, ravish, torture, burn. It gives them aluminum tags thus inscribed: "The holder of this badge need give no account at the Judgment Day for what he has done for the Fatherland."

And in what position does it put the State? One of absolute moral irresponsibility. Treitsche, Professor of Political Economy in Berlin, affirms that there is no higher law which the State is bound to respect. It is a law to itself. It has but one thing to consider, its own interests and its own ends.

In this dictum we have foreshadowed the attitude of Germany toward other nations. For it declares that the weaker powers have no rights which a stronger one is bound to regard. The latter is under no obligation to them, or restrictions about them. She is at liberty to exploit them and use them as she deems most for her own good and her own glory. She may do to them whatever she will, if she only has the power. Her superior might does not mean for them any protection or profit, but only tyranny, rapine, and humiliation. When she has made a treaty with a weaker nation, to the latter it is a chain of steel. Its covenants with her must be kept, on pain of the most brutal and revengeful punishments. But her contracts with it are as ropes of sand, negligible at will.

She has bullied and abused: intentionally destroyed the ships of neutral Scandinavian countries, to exclude their owners from sharing in the world's transportation and commerce, which she wishes to monopolize. And she has betrayed. Her representatives sat in the capitals of neutral countries, treacherously professing friendship, while plotting to undermine and cripple them. We had a center of such diplomacy at Washington in Count Bernstorff's day. She has taught her sons to perjure themselves to the foreign governments under which they live, by pretending to become citizens of them, and swearing allegiance to them; though, all the while, remaining citizens of Prussia, and maintaining their true allegiance to her. Their conduct was calculating, intentional, wholesale perjury. Simulation of friendship, to throw an intended victim off guard, is one part of her preparation for attack; as when Bernhardt, of her general staff, said: "England is to be cajoled until her fate is ripe."

Of course, the same principles must be exhibited elsewhere in the nation's life. The fine art of prevarication was cultivated even in antiquity with considerable success. We have read that some of the Egyptian kings were for their time brilliant and accomplished romancers. They claimed on their monuments exploits which they had never performed, and made statements of fact which have since been proved fictitious. But when those petty fibbing Pharaohs are placed beside the great German liars of today, they see the lustre of their fabrications fade, and must hang their diminished heads. For here we see mendacity in its fullest and most varied bloom. It has combined all the forms of deceit, duplicity, and perfidy that are suggested by the names of Macchiavelli and Mephistopheles together. For instance, how many readers of this page would believe Mr. William Hohenzollern, even if he were testifying under oath?

We see at once what the conduct will be in war. Hague conventions, which the Huns themselves proposed and caused to be adopted, they have unceremoniously ignored. To obtain the universal dominion for which Prussia had secretly been plotting, she tried to persuade the Mohammedans throughout the East to proclaim a Holy War, a jihad against the Christians, with all the massacres, outrages, and horrors that implied. Proclamations and circulars calling the Moslem world to begin this carnage and deviltry, were sent out by German consuls. Germany did more than merely remain silent during the atrocities which the Turks committed upon the Armenians. We have it upon most excellent authority that she sanctioned them. Because she did not want the Armenians in her way as competitors for trade, and she desired their lands for her own colonists.

The Germans professed to surrender, then fired upon Allied soldiers who unguardedly approached them. The wounded Huns cried piteously for help. Then, when a generous foeman came to bring it, they treacherously shot him. Kultur tried by infection to cause epidemics among the cattle, and among the owners. It destroyed cathedrals, most venerable and sacred places of worship; so that future tourists could not visit them, but must come to her own sanctuaries. The Huns themselves fired shots in the neighborhood of houses or villages whose inmates they had resolved to massacre: then pretended that they themselves had been fired on, and slaughtered the people as they rushed out. Kultur! "Gott mit uns."

As to wounded and captured men. Kultur bombed hospital buildings and hospital ships, Red Cross ambulances and Red Cross stations. These were favorite targets by day and night. Then, over the inhuman and cruel agony it had wrought, it exulted with ghoulisg glee. Sometimes its officers ordered that no prisoners should be taken alive. Disabled soldiers were mercilessly despatched with knife, bayonet, or rifle butt. Some prisoners were led out and killed. Others crucified with bayonets through hands and feet. Others mutilated. The wife was compelled to hold a candle to see her husband shot. The necessities of life, sent to starving prisoners by their friends, were stolen by the German captors. The great majority of the captives were treated as abject slaves, often with calculating and indescribable barbarities.

Other prisoners were compelled to march before the Prussian van, to act as shields behind which the infantry might shelter themselves, knowing that their foeman would not fire upon friends. Non-combatants, old men, women, and children, were used in the same manner, as screens to protect infantry from hostile fire. The entire non-combatant population of a village were deliberately killed with poisonous gas. Surrounding another village, the Huns shot every person who tried to escape, and drove the rest into their homes, there to be burned to death. Thousands and thousands of these assassins there were: also of wanton murders, unprovoked, inexcusable, unpardonable, by these monsters. Kultur! "Gott mit uns."

This is the first article on Kultur by Dr. Stanton.

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God's Word has its silences, merciful and beneficent; but Satan's word has its silences, too, not merciful and not beneficent. Satan's word tells of flowery paths, of alluring pleasures, or seductive companionships, of jovial nights and days; but Satan's word is silent concerning the hidden precipices, the gnawing remorse, the degrading bondage, the deathless despair that lie in wait for the footsteps of those who walk in evil paths. Flashing lights, costly paintings, merry music send out their welcome to the passer-by, from halls of fair-seeming which are wholly devoted to the service of evil; but no voice from within, no legend on the wall tells of the ruined lives, the scattered households, the broken hearts, whose history found its first tragic meaning beneath these lights.—*H. C. Trumbull.*

A Decay of Belief

BY PRESIDENT CYRUS NORTHOP, LL.D. UNIVERSITY OF MINNESOTA



IT seems to me that in looking at the religious condition of the country—I do not mean the statistics of the churches, nor the amount of gifts to missions and philanthropy, nor the general condition of the church as an organization—but I do mean the state of thought in the church itself in reference to its own faith; it seems to me that we are confronted by four marked changes which have grown into prominence in the last few years. If I am wrong I shall be glad to know it, and if I am right I shall be grateful, as I am sure you all will be, to any Biblical scholar who will show us the truth. These changes stated briefly are: First—A decay of belief in the supernatural. Second—What I may call the disintegration of the Bible. Third—New views respecting inspiration. Fourth—Loss of the sense of accountability.

These four changes are essentially one. They are at least shoots from a common root—and that root is doubt as to whether God ever has had any communication with men. Under this doubt Christianity ceases to be the religion which God intended for men to cherish, and becomes simply one of the religions of the world—a purely human device, like Confucianism or Mohammedanism; of no more authority than these and to be preferred to these only as its teachings are more reasonable and uplifting.

There is a world of difference between saying this thing is true because God said it, and God said this because it is true. The former carries with it the certainty of "Thus saith the Lord." The latter is of no validity; because many things may be true which God never said. And if God never said anything to men, inspiration becomes so attenuated that it is hardly discoverable under the more or less theory, which grants inspiration of some degree to every one who voices a noble truth; and grants no higher inspiration, though perhaps a greater degree of inspiration, to any one else. Under this arrangement a man must first get his idea of God and then determine whether anything is the product of divine inspiration according as it meets or does not meet that idea. There is in this no possibility

of revelation in the usual sense. The order is inverted—God does not reveal truth to men; the truth, on the contrary, reveals God.

Now this may or may not be satisfactory to some. But it is, to say the least, very unsettling to human faith and very depressing to the ordinary Christian who does not know enough about God's style to determine whether he said a thing or not, and who is not sufficiently familiar with the internal signs of inspiration to determine whether any particular writing reveals God truly or not. And this condition of things is the darkest part of the outlook at the opening of the twentieth century.

SOME SUGGESTED REMEDIES

BY DAVID C. BELL, D.D.

I. FOR THE PULPIT.

a. "Preach the Word." Restore the Bible to its rightful place as the Word of God divinely inspired and supremely authoritative. Use the Old Testament Scriptures as our Lord used them freely and without apology. He never explained them away. You need not. To discredit your text book is to discount your message. Eliminate the "ifs" and "perhapses" and proclaim the Word in the power and demonstration of the Spirit.

b. Remember your calling; it is not to exploit shifting philosophies and passing fads; sociology, evolution or even higher criticism; but to declare the gospel of the grace of God. The former never edified a church or saved a sinner or comforted a human heart. The latter is the wisdom of God and the power of God unto salvation. "The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully."

c. If the Bible doctrine is true that the one sufficient remedy for man's sin is the sacrificial death of the Divine Substitute—not his teaching or his example—then the popular teaching of "salvation by character," is manifestly unscriptural and unwarranted. "He suffered for us, the just for the unjust, that he might bring us to God."

d. "The fatherhood of God and the brotherhood of man," as so often indiscriminately and universally applied to

saint and sinner alike, is equally unscriptural and misleading. There is no spiritual Fatherhood without spiritual birth. "That which is born of the flesh is flesh." "Ye must be born again."

2. FOR THE PEW.

a. "Take heed what ye hear." "Let no man deceive you with vain words." "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." "Examine yourselves whether ye be in the

faith." "Be ye ready at all times to give . . . an answer for the hope that is in you."

b. "Be not conformed to this world, but be ye transformed by the renewing of your mind." "Be ye blameless and harmless, the sons of God in the midst of a crooked and perverse generation, among whom ye shine as lights in the world, holding forth the word of life."

c. *Live and walk habitually in the light of Titus 2:11-14.*

Current Religious Thought

Only the Stump of Dagon was Left



RUSSIA, Germany and Austria are rid of their old autocrats. The way has been cleared for them to choose a Democratic form of government. Russia has chosen anarchy. Germany and Austria have swayed toward the abyss.

Autocracy is government by the worst elements at the top; Bolshevism is government by the worst elements at the bottom. They differ in that autocracy is organized hell and Bolshevism hell let loose. Neither can stand up long before Democracy. When the ark of God was brought by the Philistines into the temple of the false god, "Only the stump of Dagon was left to him."

If this war has been fought to the end of delivering Europe over to the Bolsheviks, it has been fought in vain. Instead of freeing the souls of men we shall have loosed the beast in them. The Allies have won the first world war and they will win this second one. Until they do the fight to make the world safe for Democracy is only half finished.

Our relation to this second struggle is exactly what our relation to the first was. Though not primarily involved, we cannot remain an innocent bystander. One hundred million Americans were loyal and sound to the heart all through the great war, but among them was a small body of traitors, potential of devilry out of all proportion to their number. The same condition confronts us in this new fight. The mushy-minded and the good-natured sentimentalists were inclined to pooh-pooh the idea of German agents and German-American traitors during the early days of the war. They are disposed to be genially tolerant of the Bolsheviks now. They will have to wake up again. Autocracy and Bolshevism are both bitter enemies of Democracy. One would stand it up before a firing squad; the other would bend its neck to the guillotine.

The foul crew that has been in control of Russia—one cannot say of the Russian Government, because there is none—are not content with anarchy at home; they would put the torch to the world. Their agents are everywhere among the ignorant, the sapheaded and the vicious, working for world anarchy.

What are we going to do about it here in America? Are we going to permit a few hundred thousand, largely foreign born, the rest almost wholly selfish, insincere or self-deceived, to mislead the simple-minded and the ignorant? Are we going to welcome every Russian, German and Austrian Red who wants to come over here to sow discord and reap dollars? And how long shall we tolerate those who have sought sanctuary here, only to vilify the host under whose roof they have found safety and at whose table they have grown sleek and fat? Along with these there is a silly lot of Americans—some of a peculiar and not uncommon professor-type of mind that takes home any theory it can play on the pianola; others are self-styled "intellectuals," who have inherited money or have made it in any way except the one they urge on the rest of us for the good of our souls—little tin-

horn Bernard Shaws without that great man's brain and heart. They are, of course, a joke and could be laughed aside, were it not for the American habit of accepting a man's appraisal of himself. A faker has only to play the banjo on a soap box, or, in a solemn periodical, ballyhoo his panacea for world ills and the crowd will gape and pay to dose itself with his nostrum.

For a century America was the sanctuary of the oppressed; latterly it has been the sanctuary of too many would-be oppressors. But now the people of Eastern and Central Europe are rid of their old autocrats. They are free to make an America at home. If they choose to set up new autocrats, to make a mess of their own affairs, must we submit to their imposing autocrats on us, to their making a mess of our affairs too? Must we stand by idly and let them put the torch to a world that is now as closely built together as a city block? Bolshevism is as much the business of Democracies as Kaiserism. It, too, must be decisively settled.

Two-thirds of our troubles in America are imported. Shall we keep on importing them? From our silly system of smart society, taken from European capitals with their class distinctions and monarchical traditions, down to our bogus Socialism, made in Germany and Russia as a panacea for conditions that were utterly foreign to America until indiscriminate immigration planted them in a few plague spots in our great cities, our worries are due to our carelessness as to who and what comes to America.

This whole business of immigration, both of ideas and men, needs revision. Why keep out anthrax and smallpox and admit rabies freely? We need an influx of labor to keep our factories going and to expand our commerce, is the usual answer. Not that kind of labor—nor any kind of labor that we cannot pay well and that is not good material for citizenship. For what shall it profit us to have all the commerce of the world if in the end we blow up in one grand Bolshevik bust? It might be better business to go just a little slower, to educate what unassimilated labor we have into American citizenship.

So in planning our new list of imports let us include only desirables. In planning our new list of exports let us head it with undesirables. Under our laws we send rotten food to the dump because it is a menace to health. Rotten men, who are poisoning America with rotten propaganda, belong there too. Why do they linger here when in Russia they can live the ideal that they preach? Utopia yawns for them. Make them go to it. We do not want them. America for Americans, and men who want to be Americans—*Saturday Evening Post*.

No German Opera Here



THE good judgment of Mayor Hylan in preventing the performances of comic opera in German, which were to have begun last night, was shown by the fact that 500 sailors and soldiers marched to the theater in the evening to make sure that the Mayor's plan was carried out. That demonstration followed the announcement in the afternoon papers that the operas had been abandoned. If there had been no such announcement the size of the riot which the revivals would have caused can easily be estimated.

There are two elements of danger in any attempt to revive performances in German here. One is the widely held prejudice against everything and everybody German. That prejudice may be unreasonable in its extent, but it is founded on the outrages in Belgium, on the Lusitania, on the deportations from Lille and the wreck of Louvain, so that its bitterness is natural and human and must be reckoned with. Time will soften it, but forcing emphasis upon German art or German institutions will only inflame it. The other is the tendency on the part of some lovers of German music to regard any revival of it as a German triumph. When Wagner was first restored to orchestral programs the performance of the orchestra was not offensive, but that of a good part of the audience which crowded Carnegie Hall was extremely so.

The revival of these operas in the German language would have been even more provocative of German solidarity and German rejoicing. The manager is a

German alien and he announced that he wanted to provide amusement for people who for two years had been deprived of it because of their ignorance of English. People who have lived here for years without picking up English enough to get entertainment out of performances in our tongue show unwillingness to learn the language rather than inability. If they choose to refrain from amusements in English that is their privilege, but it is not a valid reason why the language of a country with which we are still technically at war should be imported to our stage for their special satisfaction. Their deprivation, too, must be somewhat mitigated by the movies. The screen speaks the universal language of the eye, and if people knowing only an alien tongue fail to enjoy it, it must be because some of the pictures glorify the men who just helped to whip Germany. That may be a good reason for their staying at home, but it is no reason for their having German opera all by themselves. Anything which tends to create a focus of German feeling in this country is unwise, and that would be the inevitable effect of a season of German comic opera.

Julius Chambers, in his *Daily Walks and Talks*, a daily feature of the *Eagle* in its fifteenth year, contributes his bit to German Opera:

Under ordinary circumstances, I would be the last one to agree with popular sentiment regarding the suppression of German opera merely because the music thereof is German. I am still fond of Schumann, Bach and Beethoven, and the charm of their scores is as precious to my ears as ever.

The objection of Wagner and other German operatic composers has to do with the German audiences and not with composers themselves.

The Hun in our midst is much like the Hun upon the battlefields of Flanders and Picardy. He is a Hun—a selfish, climbing, intolerant semi-human who has to be watched.

If given half a privilege he will want to grasp every concession that he can imagine.

The Lexington Opera House "season" would become a Gambrinus orgy! It would be followed by the same intolerable arrogance seen during the early days of the war, when the Kaiser and his wantons were holding high carnival at the deadly expense of the defenseless women and children of Belgium!

Arrogance that never must be permitted to again show its head in this city or country would appear on all sides. We would have the revival of the exclusively German clubs; the silly "schuetzenfests" would reappear this summer; beer-guzzling would become rampant—to the humiliation of our own native wines—and we would finally be asked to join in another such wholesale drunken celebration as that which occurred on April 10, 1871—and which many of us still remember with humiliation—to celebrate "a German victory over the Allies and the United States."

True friend as this country was to France, that "German Peace Jubilee" of 1871 never ought to have been permitted! Had not a weak Tammany Mayor, A. Oakley Hall, been our chief magistrate it would not have been permitted.

Honor to Mayor Hylan in the highest degree for prompt action in stopping the crawling, cringing, slimy, trickery advance of German rehabilitation in this city.

As explained, the music is secondary—only an excuse. The thousands of brave men back from bayonet-contact with the unspeakable Huns know them better than we do.

They know them for exactly what they are.

Their clubs and their musical societies must remain under cover in this country for at least a generation! If they must flock together, let them hunt a rathskeller far underground—a "dugout" like those in which their dodging soldiery hid when battle raged.

That's a proper place for all unregenerate Germans. They are inventors of the word "rat-cellar" and it typifies them. It is exactly the sort of a place for them to meet.

German opera? Nimmermehr!—*Brooklyn Eagle*.

“Another Gospel”



VERY good and strong man in this world has his grievances, many of which are to be set down, not to his personal, but to his official account. The leader of men will always be disappointed by the poor performance of numbers of people who ought to be his ardent supporters in the prosecution of the cause dear to his heart, but who, not content with merely abstaining from such a support, will go on to misrepresent that cause itself. The apostle Paul was tried in his day by many disaffections from the ranks of the “Christians,” as the followers of the Nazarene early began to be called, and by the circulation of false versions of the tradition of Jesus. Paul marveled, for example, that the Galatians were so soon “removed” unto “another gospel” than the grace of Christ. Although disposed to be charitable toward the failings of his fellow men, especially of those new to the Christian teaching, Paul could not be blind to the fact that there were some in Galatia—and out of it, too—who wilfully perverted the Gospel, so troubling the flock of God. These men sought to persuade their fellows that they had “another Gospel,” “just as good”—either an incongruous blend of Judaistic practices with elements of Christian teaching, or a weird, wild, Gnostic nebulosity which could be dreamed and reveled in without any practical bearing upon the stern exactions of life. For these men Paul preached too hard a truth, and too sharp or heavy a cross, so they sought to tone down his teachings to a mild eclecticism, or to divert attention from the duties by a call to reverie, or a summons to turn the crank of a routine ritual.

But, as in the first century, so now, the peculiar danger which threatens the church is not perhaps so much the out-and-out opposition of confessed skeptics or downright evil-doers as it is the subtle perversions of the faith which in varying degree shade imperceptibly from orthodoxy to heterodoxy. If the devil stood in the pulpit few might stay to hear him, but when “an angel from heaven”—some heretic whose surplice is cut in the most approved ecclesiastical fashion—disseminates doubts under the guise of “research,” many unreflecting hearers fail to discriminate the false from the true, and are misled by the almost perfect counterfeit of the true article of faith. A rough and blatant heretic might be betrayed to Jerusalem by his Galilean speech, but when a doctor of the temple speaks softly in the language of Canaan only a spiritual Stephen, it may be, will detect the false accents. Christianity as a name and a profession has now become so general and so popular that almost any brand passes for the “pure food” of the Gospel. Yet really there is a difference. The time has not yet come to drop the word “orthodoxy” from our vocabulary. Error is still taught, even in historic pulpits, or famous theological seminaries. The virus of an anti-Christian philosophy is injected beneath the skins of multitudes of college students. Some things are being taught in the Sunday schools under the head of “religious pedagogy” which are not so, or are only so-so.

In our reaction from the excessive scrupulosity of view of the fathers, and our recoil from the acidity and acrimony of the earlier theological disputes, we should not be too easy-going in our theology, too inclusive in our ecclesiastical association, or too indulgent toward “brethren,” so-called, who do not honor our divine Lord as He should be honored, and who slyly seek to substitute “another Gospel” for the faith once delivered to the saints. After making all proper allowances for variety of individual types in Christian experience, and while recognizing freely the good that is in many men from whose opinions we feel bound to dissent, it remains our duty to try the spirits to see whether they be of God, and to stand up for the virilities and sanctities of the Gospel which Jesus lived and which Paul taught. If others teach “another Gospel”—which is yet “not another,” but only half a faith, or no faith at all—it is not our duty either to crucify or to fellowship them. There is no torture to be applied to such cases. To his God each man stands or falls as a thinker. The days of the Inquisition are past. But, on the other hand, no fear of ridicule from the Brahman-like censors of some of the seminaries, no weak desire to be popular, no social considerations, no fear

of loss through severance of business relations, should deter any man, clerical or lay, from boldly though lovingly affirming his conviction in the divinity of Christ, the need of the new birth, the possibility of holiness, the retribution of wrath visited upon wickedness, or other like truths which, hard or painful as some of them may be, constitute the essence of the teaching which has been attested by the lives of the saints, and sealed by the blood of the martyrs.

A man does not need to be narrow in order to be orthodox—and if he were so, the retort would be easy that many a radical, who might bring that charge against his straight-laced brother, is himself, in his own pet philosophy, but substituting one kind of narrowness for another. Whatever the Gospel of Jesus, as Jesus personally taught it or by His Spirit has inspired it, may be, we as His followers can afford to be just as "broad" as, and no broader than, that. Our beliefs may not always quite justify with that teaching—and none of us are wholly successful as theologians—but in so far as they do we must unflinchingly stand for such views, and discriminate against any others which are their logical contradictories. If we have the truth we do not require "another Gospel"—one is enough at a time—but we do need to grow in the knowledge of the true faith, and to broaden, deepen, and heighten in Christian experience, as a Cedar of Lebanon increases in girth and grandeur the more the storms beat upon it.—*Zion's Herald*.

Diplomacy Ignoring God



IT is not a religious organ but one of those journals that might be supposed to devote itself entirely to material interests—a "trade paper"—which calls attention to "a very serious omission in the platform of the League of Nations as cabled from Paris." "Nowhere in the platform, nor, so far as reported, in the proceedings that led up to its promulgation," says *The American Lumberman* (Chicago), "is to be found any hint of official or public recognition of the fact, generally accepted by civilized humanity, of the existence of a Supreme Being who rules the destinies of nations, nor any petition for divine guidance in the most momentous crisis in the history of the world." *The American Lumberman* asks if this is a "trifling omission," and if "it is mere bigotry to refer to it?" It ventures to affirm that Americans who are familiar with their country's history will not so regard it.

"The founders of this Republic recorded in the Declaration of Independence their 'firm reliance upon the protection of Divine Providence.' This sentiment was reiterated by Lincoln in his immortal address at Gettysburg, as well as in other addresses and state papers, and has been reaffirmed by every President from Washington to Wilson. During the darkest period of the Civil War the motto 'In God We Trust' was ordered stamped upon our silver coinage, by Act of Congress. When, a few years ago, it was proposed to drop this motto from the coinage the suggestion aroused such a tidal wave of protest that it was immediately abandoned. There is no reason to believe that American sentiment has changed in this regard since then. Our national anthem likewise declares that 'In God is our trust,' and the national hymn 'America' expresses the identical thought in the verse beginning 'Our fathers' God, to thee, author of liberty . . .'. Are these sentiments, woven into the very fiber of the nation, mere pious platitudes, or do they express the real heartbeat of America? *The American Lumberman* is certain that the latter is true.

"'Man proposes, but God disposes,' and unless the League of Nations takes into account—not alone in words, but in spirit—the fact of God, it is foredoomed to failure, just as every previous plan and scheme of men to insure permanent peace has broken down under the pressure of national ambition, hatred, or avarice—traits that have not yet been banished from the world. There must be something more potent than bayonets or battleships, needful as both are under present world conditions, as the ultimate authority. Back of the citizen is the state—using the term in its broad sense—and back of the state is, or will be, the League of Nations. Back of the League must be God, if it is to endure.

"Are these idle words on a subject of little consequence? Listen to the Bolshevik creed as recently stated by one Wicks, head of the so-called *Soviet* in Portland, Ore. 'Your democracy,' said he, 'is a lie; your liberty is a lie; your God is a lie.' One of the principal tenets of anarchy, Bolshevism, and every other such cancerous growth upon the body politic is and always has been repudiation of any responsibility to a Supreme Being.

"The Brotherhood of Man, without recognition and acceptance of the Fatherhood of God, is a dangerous delusion. This is having abundant proof in Russia today, where God has been 'officially abolished' by the Bolsheviks, who are exemplifying their ideas of the

Brotherhood of Man by gouging out the eyes of helpless captives and committing every excess that fiends incarnate can devise. Disarmament is no guaranty of lasting peace. As George Bernard Shaw has well said recently: 'If the will to fight continues, the means will always be forthcoming.'

"More than any other nation, America is sponsor for the League of Nations. It is born of the same spirit of high idealism that actuated the American soldiers who died at Château-Thierry and the Argonne. America has earned the right to demand, and should demand, through her representatives at Paris, that in the final draft of the constitution of the League the omission that has been here discussed shall be supplied. If the sentiment 'In God We Trust' is good enough to stamp upon our coinage it is good enough to appear, in suitable phraseology, in that epitome of the aspirations of humanity.

"The tumult and the shouting dies,
The captains and the kings depart;
Still stands thine ancient sacrifice,
A humble and a contrite heart.
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget!"

"In the Beginning God—"

BY M. CARRIE MOORE



HE sensitive soul perceives a jar if any rude touch be laid on things sacred, and love trembles at any tearing apart of the least flower of truth. To make the Evangel stop abruptly in the beginning of its story seems very like presumption; at least it is not polite to interrupt the message before the messenger has time to unfold its whole import. "In the beginning God created," Moses writes, and proceeds to tell what was created. It is a story that the great law-giver is telling, and there is no turning aside to eulogize or marvel over Jehovah or over beginnings. It is the story of the building of the universe, and of the advent of man, exquisitely told in the beauty of simplicity.

"In the beginning God created—" Does it sound finer and more majestic if we tear off a word or words? If we clip a leaf from the flower? But what does it mean? In the beginning of what? Does it refer to Jehovah in point of time? But God has neither beginning nor ending. He is from everlasting to everlasting. Is it a sort of picturesque flourish to introduce the first stroke of time and show how Eternity could lend itself to the measuring of days and years? Surely God was present, and, together with the Word, started the machinery that moves the universe; as easily his hand controls it, and as surely is he the author of all life, everywhere expressed, from the noblest form, that of man, to the lowest, as observed in the most minute organism. But so far as the orator or the scribe affirms we are forced to guess at this. We are assured, with more or less gran-

diloquence, "In the beginning God—" and the hearers or readers are more or less mystified or affronted according to their various tempers. It is unjust to the author of the Pentateuch to mar his text, and why should we strain out something that is not there? Why trouble the beautiful opening chapter of the marvelous works of the marvelous God by thrusting in a rude hand to jangle the music? As to the inventions of man, there is no hesitancy in giving Jehovah first place, and he who would prosper, in the real sense of that word, is he whose plans are all laid and wrought out with God standing by. In such sense we may say, with all reverential, loving fear, "In the beginning God—" because we are silent before Him, waiting for the indication of his pleasure.

Let Moses tell his story even as inspiring awe and beauty leads him, and if our minds go back to Genesis, and we flounder about in chaotic darkness trying to lay foundations upon which Jehovah shall stand, or if we insist on the universe having been called out of the ashes of a previous world, of this thing we may be sure—the beginnings and endings determined by time do not, perhaps, coincide always with the definitions of eternity. Because, after all, time does not really determine. All the regulations of the route by which he travels were adjusted and irrevocably declared, before time was. The traveler whom he hurries along with more or less speed is, for the most part, puzzled to tell where his journey began or at what station it will end. In view of this truth it behooveth him to be modest in ascribing beginnings or endings to Jehovah.—*Journal and Messenger.*

The Club

Hygiene for Clergymen

BY PROFESSOR LUTHER T. TOWNSEND, D.D., S.T.D.



HIS article may not inappropriately, and we hope not irreverently be headed, "*Dietetic Theology*."

It should be borne in mind, first of all, that it is not the food the clergyman eats that benefits the body, builds the sermon, and does efficient pastoral work, but that which is well digested and assimilated.

There is a physical condition frequently observed, known as anæmia. The patient is pale, exhausted even with very moderate exercise, is nearly all the time tired, and is not worth half, nor quarter, price at anything.

The old school remedy for this condition was iron preparations and some other drugs. All these are nearly always both useless and harmful. The more recent medical theory is that good food contains all the iron the human body at any time requires, and that what the anæmic patient needs, are red corpuscles in the blood, and these, ninety-nine cases in a hundred, are provided, not by drugs, but by pure air, suitable exercise, wholesome food and as much of it as can be digested and assimilated. While doubtless it is true that well-to-do people, who are not in the way of exercise, eat too much, it is equally true that many brain workers, who are living on moderate incomes, and feeling they must economize, do not eat enough.

This, therefore, should be kept in mind, that the brain worker, who sometimes works twelve or fifteen hours a day, needs to be a liberal eater, as well as the man who works with his hands only eight hours a day. It is claimed by reputable physiologists that the brain in normal and vigorous exercise calls for one-third of the blood that circulates through the system. This is required in order to build into that organ new tissue in place of that which has been used up in the process of thinking.

Nature, consequently, has provided four great arteries that flood every part of the brain with blood, which carries at once "fire and fuel to each of its atoms." Were this supply withheld, the victim would drop senseless and be dead in a few minutes. But this supply cannot be kept up without food. "So much logic," as Dr. Holmes puts the case, "so much beef; so much poetry, so much pudding." He might have added, so much sermon, so much fish or eggs, lamb chops or beef-steak, fruits or vegetables.

There is little doubt that some of our clergymen are inefficient because they are in a half starved condition. They need neither rest nor drugs, but beefsteak and eggs, or some other nutritious diet. Eating luncheons has ruined some clergymen, but ten times as many have suffered from not eating them. Meals need not be three a day; five or six would be better for some clergymen, and, especially, for those who have fits of indigestion, and aside from this, frequent light luncheons in place of three hearty meals, would lessen the peril of those who have arterial or heart trouble.

The quantity and quality of the foods eaten must always, of course, be wisely considered. It is generally understood that William Pitt undermined his health, dying at forty-seven years of age, by reason of his protracted fasts, especially, at times when immersed in public affairs. Lord Palmerston, on the other hand, who began his public life nearly at the same age as did Pitt, remained active at eighty, but always was faithful to his knife and fork. Bismarck neither omitted nor slighted any luncheon, in peace or war, in literary work or during parliamentary debates. His caterer and cook learned to make at least three times per day, the most ample provision of good foodstuffs.

Dr. J. G. Richardson, an acknowledged authority in these matters, makes this statement:

A full grown American in order to retain his strength and weight should eat and thoroughly digest every twenty-four hours at least a pound of fresh meat and eggs, about two

pounds each of bread and potatoes, or their equivalents in other starchy and saccharine foods, with nearly a fourth of a pound of butter, lard, or suet.

Dr. Ward, of New York, speaking of a fitting diet for singers, suggests what would be a fitting diet also for preachers.

"The diet should be bland as well as nutritious. Of the different kinds of meat, venison, poultry, roast beef, and lamb are the easiest to digest, and due proportion of fat should be taken as a heat-supplying principle to the body. Cooked vegetables, unless too highly seasoned, are easily digested."

A maxim of the physiologist, Haller, is this:

"Our proper nutriment should consist of vegetable and semi-animal substances which can be eaten with relish before their natural taste has been disguised by artificial preparation."

We are quite confident that many a clergyman who is half sick, a wretched pessimist, wondering why God has forsaken him, thinking he has no business longer in the ministry, would be cured by a lamb chop and a bowl of brown bread and milk, or something else of the sort, three or four times a day. His pessimism would surrender, optimism would take the throne, a new Heaven and earth would greet him, and he again would long for the pulpit and the Sunday service.

It is a physiological law that all men must be born again, atom for atom, from hour to hour, or perish. Every meal is a rescue from one death and lays up store for another. "While we think a thought we die," says Jeremy Taylor. At least, so much of the brain as thinks the thought dies, will be hearsed out of the body, and carried, forthwith, to some graveyard.

The personal equation, however, in eating as well as in everything else, must be considered. So true is this that the very diet that helps one, hinders another. One must, therefore, have respectful regard as to the kind of food eaten. The food that tags one, that ferments rather than digests, must be ruled against. There is a suggestive, and somewhat amusing story, told of a lady, who, suffering with some trouble in her arm, went to a noted English doctor, whose reputation was almost as wide as the kingdom. She entered his office, and at last her turn to be treated came. She told the physician that every time she moved her arm *so* (illustrating), it pained her. The doctor with due solemnity looked at her, and said: "My dear madam, you must never move your arm '*so*.'" "What is the charge?" she asked. "One guinea," was the reply. She paid it and left.

Does something a clergyman eats almost always make the fact known an hour, or less, after eating? Then let him not eat that thing if he can get anything else, is wise advice. That particular thing does not digest; it ferments, and heart failure may follow. Such has been the fatal result in thousands of cases. Pay the guinea, change the diet, and let the stomach and heart do their ordained work a while longer.

"Doctor," said a patient to his consulting physician, "I believe there is something wrong with my stomach." "Not a bit of it," replied the doctor; "God made your stomach, and He knows how to make stomachs. The only trouble is that there is something wrong with what you have been putting into it."

Another suggestion is this: When the clergyman is invited out, let his moderation be known to all men. Barring epidemics physicians have more calls, both night and day, after Thanksgiving, Christmas, New Year's, and other holidays, than at any other time. The reason is perfectly obvious; it is the overeating transgression. And if a clergyman overloads his stomach, he will be quite sure to underload his sermon, and become a dietetic transgressor, if not an out-and-out sinner.

When invited out the clergyman should not, therefore, be a coward and eat what is harmful to him for fear of offending the hostess. Some preachers cannot eat cabbage and cornbeef that has been saltpetered, and escape misery. But he is down at the table, not knowing what is coming; these things that are harmful to him are served, or other foods equally indigestible. If he eats and says nothing, the outcome will be that on the next invitation he will again be confronted with corn beef and cabbage. Let him, therefore, frankly make known the condition of his stomach, whatever it may be. Mrs. Jones, Mrs. Smith, and other members of the

sewing circle, will report, and there will be served him no more corn beef and cabbage.

If, however, one should eat what he thinks may possibly be harmful, let him nibble, and take plenty of hot water, adding a little sugar to make the drink more palatable, and milk to make it nutritious, a beverage simple enough, but it will be an aid to digestion, for water is a remarkable dissolvent to many kinds of food.

To what we have been saying this may be added: That much depends upon thorough mastication of food. Mastication, and the consequent flow of saliva, produces a change in the chemical quality of food, renders it easier of digestion, and increases its efficiency. Some people, without distress, cannot drink milk; let them chew it, and there will be no trouble. It was a saying of Mr. Fletcher, of dietetic fame, that all foods should be thoroughly masticated before going into the stomach, because the stomach has no teeth. It is well known that lumps of undercooked food are sufficient to clog the entire mental machinery, and, act as a poison in the system. Pastry, in almost all its forms, underdone potatoes, overcooked eggs, pieces of hard apples, and crumbs of cheese, are, with many people, notorious stomach irritants.

There is another thing worthy of mention: That unless a man has a cast iron stomach, and few clergymen have, most foods should be thoroughly cooked, for the stomach is not a stove, nor a brick oven.

The following description will apply to some of our clergymen. During the week they have been vigorously at work. Their nervous energy, or vital force, is on the ebb. Constipation is likely to follow. Friday and Saturday they eat pastry in quantity, half-cooked potatoes, new bread, cabbage, and fried sausage. Sunday morning they add to their dietary iniquities by eating baked beans, with pork and fish balls; and then the poor hygienic fools wonder why they have been unable to finish and improve the sermon as desired, or why they fail to deliver it with unction.

With such offenders, at such times, in the stomach, clergymen ought to have an attack of hygienic horrors, and may have during the next twenty-four hours. And it is a wonder to a chemist that such compounds are not followed by some sort of explosion in the stomach.

Of course, we cannot tell what special grace can do for a clergyman after such transgressions, but if in violation of all the commands of dietetic theology he can preach a sermon worth hearing, he would have grace, one would think, sufficient to raise Peter's wife's mother from her fever, provided he should give attention and energy to this kind of effort.

Just one word more may be permitted. When suffering from an overloaded stomach it will be found that a fast of a day or so will bring relief in many instances, and be far better than any drug that can be taken. If, however, the distress is almost unbearable, the stomach distended and is interfering with the action of the heart, let the sinner drink freely of warm water and mustard, and thus unload the stomach and escape the peril of heart failure.

Many physicians give hypodermic injections; these relieve the distress but add to the peril, and in hundreds of cases have killed the patient. The trouble is that fermentation goes on after the injection, but the digestion stops, and the victim dies of heart failure.

The old Romans were, therefore, wiser in these matters than most of our people in this twentieth century. They ate, even gorged themselves, which was a disgraceful thing, and then as an atonement, used an emetic, and were well the next day.

The reader will excuse the plainness of this writing. It has been prompted, in part, by the fact that the writer's life was once saved by the foregoing treatment; and two of his friends came near dying under the hypodermic treatment, but escaped through the good offices of a teaspoonful of mustard in a glass or two of warm water.

The Red Cross

BY THE REV. CHARLES E. CORWIN.



HE cross was the most shameful instrument of torture ever devised by wicked men. It was an invention of the Phœnicians, but its use soon spread throughout the ancient world as a means of execution for slaves and the most hateful criminals. As the spectators gazed upon the lingering horrors of a crucifixion perhaps they sometimes murmured, "The Red Cross."

The cross is the most glorious symbol in the world's history. Whatever the Lord Jesus touched He glorified. The cradle, the workman's bench, even common bread and wine, have a new meaning since Jesus used them. So after He had humbled Himself unto death, even the death of the cross, He raised that horrid instrument in His own exaltation and made it shine with His own glory.

In the later New Testament the word "cross" is used to express the summary of the Gospel, the method of reconciliation and the means of union between Christ and His people. In the symbolism of Christianity it has become a most glorious emblem and a badge of the highest honor.

Our day is like the day of Jesus' crucifixion. In ancient legend the wizard brewed many vile substances in his pot and thus raised the devil. Often when raised the fiend refused to be laid and compassed the conjurer's destruction.

Our day is like the day of Jesus' crucifixion and the times in which we live are most glorious. The justice of God is being vindicated. Men are discovering that not only in the physical, but also in the spiritual realm "whatsoever a man soweth that shall he also reap." "The kings of the earth have set themselves and the rulers have taken counsel together against the Lord and against His anointed, saying, Let us break their bands asunder and cast away their cords from us."

Our day is glorious because in it the program of the Scripture is being fulfilled. However unwise it may be to emphasize the details of prophecy, the grand outline is plain. The Scripture brings before us in history and in vision the age long struggle between wickedness and righteousness, ever growing more fierce until the final triumph of the Kingdom of God. As we watch the growing conflict we feel assured that it follows the divine plan, and because it becomes more hot, we may look up with joy for our redemption draweth nigh.

Our day is glorious because the opportunities for service are greater than ever before. Christ rejoiced to die for men, and those who are His partners, although troubled with selfishness, are catching something of His spirit.

As a symbol of an important form of this service the Red Cross stands forth, reminding us of the origin of its glory and pointing toward the door of opportunity.

We owe the present Red Cross organization to the Christlike heart and active mind of Jean Henri Dumant, of Geneva, Switzerland. As he walked over the battlefield of Solferino, in 1859, his horror was aroused and the sufferings of the wounded, to whom the inadequate medical corps could render no proper attention. His feelings found expression in a book. This work led to two International conferences held in Geneva in 1863 and 1864. Each nation represented at these conferences agreed to the organization of a Civil Society for the purpose of aiding the military and civil victims of war. These societies were marked with the red badge of Christ's service.

The program then evolved was improved from time to time and the scope of its activities widened. In 1905 the Congress of the United States reorganized the American branch of the Red Cross, and brought it under more government control.

From its origin until the beginning of the recent war the American Red Cross had been very useful and had expended in the relief of the sufferers of various wars and calamities, a sum somewhat less than \$10,000,000. With the opening of the recent struggle the opportunities of service became practically infinite and the ability to service was only limited by the ability or willingness of the American people to give.

The Red Cross opens the door of service to the patriotic American who must stay at home. "As is his portion that goeth to the battle, so is his that abideth by the stuff." Liberty Bonds are the best of investments, but gifts to the Red Cross are pure charity. When the sons of America are giving their lives for the cause of human freedom, the patriot at home feels it a small thing that he should give his money for the same cause.

The Red Cross also furnishes to the friends of man an opportunity to show their philanthropy. Doctors, nurses and ambulance drivers, risk much and endure more, but those who cannot bear the wounded in their arms can support the arms which lift the precious burden.

And best of all the Red Cross gives the Christian the opportunity to be Christ-like. "He went about doing good." "Himself took our infirmities and bear our sicknesses." "He saved others, Himself he could not save." With these thoughts in his mind the Christian supports the Red Cross.

We have won the war, but the highest victory can only be ours as we are partners with Christ who must reign until He has put all enemies under His feet.

"This Generation"

An Exposition

BY WILLIAM H. BATES, D.D.



ESUS says, in Matthew xxiv. 34: "Verily I say unto you, *he genea haute*"—translated in our version "this generation"—"shall not pass, till all these things be fulfilled."

What did He mean by *genea*? The people living in the limited period of average human life, commonly estimated as one-third of a century? That is the ordinary idea of a generation.

The Greek word *genea* is used in the New Testament 42 times, translated "generation" 37 times, "age" twice, "time" twice, and once "nation." The fact of these different translations shows that it may mean something besides generation. In Acts 8:33 the question is asked concerning Christ, "Who shall declare his generation?" i. e. his posterity. In Matt. 12:39 he speaks to Jews of those then living, as "this evil and adulterous generation," evidently meaning this race or people without any reference to the term of their continuance. The truth is, in the New Testament this word very rarely has the specific meaning which we ordinarily attach to it, its proper and common signification being that of race, people, descent.

Both the Syriac and German versions render *genea* in Matt. 24:34, by terms which signify a continuous race.

Says Joseph Meade, one of the most learned men of his day: "*Genea* signifies not only *aetas*, but *genea*, *natio*, *progenies*, and ought so to be taken, viz., that the nation of the Jews should not perish till all these things were fulfilled."

Says Adam Clarke: "This word should be taken as denoting a race of people," and here means "that 'this race,' i. e. the Jews, shall not cease from being a distinct people, till all the counsels of God relative to them and the Gentiles be fulfilled."

Says Auberlen: "The expression, 'this generation', which has caused so much discussion, means here, not this present generation, but this unbelieving Jewish people."

Says Alford: "The continued use of *parerchomai* in verses 34, 35"—the verb rendered "pass"—"should have saved the commentators from the blunder of imagining that the then living generation was meant, seeing that the prophecy is by the next verse carried on to the end of all things."

These are but a few of many expositors that could be named as sustaining the view here presented.

The verse under consideration occurs in what is called Christ's Eschatological (doctrine of last things) discourse, Matthew xxiv. and xxv. Its parallels are Mark xiii. and Luke xxi. The disciples ask Him three questions (Matt. 24:3):

1. "When shall these things be?" i. e. the destruction of the temple and the fall of Jerusalem; 2. "What shall be the sign of Thy coming?" 3. "And of the end of the age?" The discourse is the answer. That the Jerusalem catastrophe cannot be the answer to the questions is proven by the fact that this event occurred, not 33 1-3 but 40 years afterward! According to the chronology in Groscup's "Historical Charts of the Life and Ministry of Christ," the discourse was spoken Tuesday evening, April 4, A. D. 30; it was A. D. 70, that under Titus and his Roman army Jerusalem fell. Thus it is definitely settled, that the "generation" Christ intended could not have been the people of that one-third of a century; but since "all these things" mentioned in the questions shall be "fulfilled" in "this generation," it can only be the nation, family, stock, race of Israel that will be preserved unto "these things." And that they and no other peoples are being thus preserved as a distinct and separate nation, is one of the outstanding and indubitable facts of history.

When the first Vandals came

BY BISHOP WILBUR P. THIRKIELD, LL.D.



OR several years I have had unusual satisfaction in living for some of my vacation days in the early church through the study of its history, its organization, its activities, its ritual, and the spirit of its worship.

I have just been impressed deeply with this passage, written by Jerome in 409, which reads like a chapter in the history of horrors that mark the invasion of the Germans in the last four years. Jerome's letter relates to the invasion of barbarians—the savage Huns and Vandals, to whom neither life nor religion nor home was sacred:

"Innumerable savage tribes have overrun all parts of Gaul. The whole country between the Alps and the Pyrenees, between the Rhine and the ocean, has been laid waste by Quadi, Vandals, Burgundians, Allemans, and alas for the common weal, even the hordes of the Pannonians. The once noble city of Mainz has been captured and destroyed. In its church many thousands have been massacred. The people of Worms have been extirpated after a long siege. The powerful city of Rheims, the Ambiani (near Amiens), the Altrabætæ (near Arras), the Belgians on the outskirts of the world, Tournay, Speyer, and Strassburg have fallen to the Germans. The provinces of Aquitaine, and of the Nine Nations, of Lyons, and Narbonne, with the exception of a few cities, have been laid waste. Those whom the sword spares without, famine rages within. I cannot speak of Toulouse without tears. I am silent about other places, that I may not seem to despair of God's mercy."

The best Advice and the best Antidote for Trouble

BY BISHOP H. C. MORRISON, D.D.



AFTER having tried to preach the Gospel for more than half a century, the best advice we know to give to the individual or the audience is expressed in four words of monosyllables: "Keep right with God." And since "God created the heavens and the earth" there has never been as much deep heart trouble on the earth at one time as there is now. Blood never flowed as it flows now, and hearts were never broken as they are breaking now. And the best antidote and best thing to say to a soul in trouble, whatever the cause or character of the trouble, is a very simple thing, yet the best we have ever known. Tell that soul to think of Christ. Are we called to comfort a mother whose boy has gone to the bad and broken her heart? We will not tell her to think of her boy; we will tell her to think of Christ. Is the poor penitent weeping at the altar over his sins, as they used to weep, and we go to instruct him as we did in other years? We will not tell him to think of his sins; we will tell him to think of Christ. When the man in old age has lost all and no time is left to recuperate, but with hands hanging down and looking into the ashes of his ruined fortunes, we will not tell him to think of the lost fortune, but will tell him to think of Christ.

In all troubles think of Christ—His love for you, His suffering and death for your sins, His resurrection and ascension, His sending of the Comforter, and His promise to "prepare a place for you," a better place, and then come and "receive you unto Himself." Think of Him in this way, and you will not think very long until you begin to think trustingly. And when you begin to trust, then will you begin to rest.

Jesus said, "Come unto me"—not unto a doctrine nor a theory nor an abstraction, but to come unto me—a person, your "elder brother"—"and I will give you rest." Oh, the sweet rest which the soul in trouble finds at His feet! Reader, are you in trouble? Then test His promise and find that rest. You can find it nowhere else.

The Sanctuary

Gospel Talks

BY BISHOP H. C. MORRISON, D.D.

Man shall not live by bread alone; but by every word that proceedeth out of the mouth of God.—Matt. 4:4.



MAN speaks vocables, which die away on the air. God speaks things: heavens, earth, worlds, systems. His words do not perish. The sun, the sea, the wide-spread sky; all tell us, "We are His words which He spake in the beginning. We are the proceedings from the mouth of God." The original language does not use the term 'word,' but uses the term "every proceeding from the mouth of God." God's utterances are not mere echoes in the air; they are substance. "The words that I speak unto you, they are spirit, and they are life."

The Spiritual is Independent of the Physical. Life came first into the physical by the spiritual. Man was made from the dust, and did not live until God breathed a spirit into that dust. The spirit gave life to the body then, and gives it life now. The body lives from the spirit and not the spirit from the body. Organism is from life, and not life from organism. Hence, while the body cannot live without the soul, the soul can, and does live without the body. Therefore death does not end all.

The body is so intensely mortal that it may be destroyed either from within or without. So manifold and delicate are its outward connections, that damage or death, may come unawares. Even when sleeping, it may inhale the subtle poison that will render it no longer habitable, and the spirit must move out. A friend of President Madison, meeting him in the market, asked, "How is Mr. Madison this morning?" He replied, "Mr. Madison is quite well; but the house he lives in is much out of repair, and Mr. Madison will soon have to move out." Again, there may come such pressure upon the spirit within, from which the body lives, as to force it to withdraw its support from the body; then death is the result. The overpressed spirit often fails to support the appetite, and to give to the body its required sleep and rest. Death comes almost as frequently from within as it does from without; as often through the soul as through the body.

How sad to see one dying from within! The Spirit shutting off the life forces of the body; the luster leaving the eyes, elasticity failing in the step, and the movement becoming tremulous and unsteady; the soul slowly killing the body; the body dying by hours and inches; to die from grief, mortification, or disgrace; to die from the inside. Strange, sad corporicide!

From whence does the Spirit Live? The spirit is as verily a creature as the body and as absolutely dependent on something outside itself. If the body lives from the spirit, from whence does the spirit live? We answer, the spirit lives from God. It is in "Him we live and move, and have our being." Just as the body lives from the spirit, so the spirit lives from God.

Here we get back, and up, and away from the grosser and the material. We stand now at the fountain of life, where we first lived; and our spirit-life is strong or feeble, in proportion to our nearness to God, and the inflow of the God-life into our spirit-life. Here is where the Master stood when He uttered the text and crushed the tempter. No wonder He conquered. And we will conquer in every conflict if near enough to be "filled with all the fullness of God," and using the weapon that Christ used.

Faith is the Channel for the Influx of the Divine Life. As the Panama Canal opened the way for the union of two oceans, so faith opens the way for the union of the human and the divine natures.

The divine life comes into our life by way of the thoughts, the sentiment, the imagination, and the affections. Faith keeps these powers open and receptive toward God, while His life permeates and fills the whole being.

With a feeble and intermittent faith the channels become clogged, and the influx of the divine life is estopped. We allow "the world, the flesh, and the devil," to choke the channels; and sometimes we allow indifference to freeze and stop the inflow, as the bold streams are sometimes blocked with the ice gorge.

As a nation, a Christian nation, we have forgotten God far enough to allow worldliness, money-madness, and pleasure-madness, to clog the rivers of His benevolence, and freeze the channels of His grace, until He is leaving us to melt out those things in the awful heat and horror of war. "There is a river, the streams whereof shall make glad the City of God." Oh, that the Church might cleanse her channels, until the God of life might fill our land, and the great heart of humanity turn back in consecration to him!

The Lesson. God would teach us as He taught Israel. He took them into the wilderness to get the nature notions out of them. And He carries us into life's desert places for the same purpose. He will take us away from Egyptian plenty, and make us to hunger before we will learn much. Left at ease we never learn the higher things. Who would have believed the time would come, in this God-favored Christian land, when the government would make the allowance of what we should eat, and should not eat? The material and the quantity, that should go upon our tables. But strange as it is we saw that day. And without a mighty turning to God, we will see days of closer proscription and greater want. Give a man all prosperity and he will grow earthy; but reduce him, and he becomes teachable. In 1864 we carried some wounded soldiers to a hospital in Mississippi, expecting to return to the command on the next day. But the wounded men urged that we remain, and we spent two weeks in labor with them. There were fourteen conversions; and we did not see a man die without hope.

They were not only accessible, but anxious to hear of Christ and His salvation. We also heard of "revivals in the military camps," and the call for the word of God, and the hunger after divine things. Christ is having access to the hearts of the young men of this Republic, and a recognition in the broken home circles of the land, such as He never had in the halcyon days of peace and prosperity. Prosperity cannot feed the immortal nature; only Christ can do that, and we can appear unto Him or perish. "Without me ye can do nothing."

God's Purpose with us in the Wilderness. He led Israel, to and fro, in the wilderness for forty years that He might teach submission, and how to be led by His hand. When He takes us into the wilderness we come out seeing as we never saw before. The "Baca valleys" make us to know God, and ourselves, in a deeper sense.

The hill tops have most of sunshine, but the valleys have the richest soil and rarest fruits. We will find at last that we have grown the best graces, and made the richest parts of our character, in the valleys; in the shaded places of life, where the sunshine did not strike us much. When you come into a barren or wilderness place in your experience; it is that "You may know that man doth not live by bread alone; but by every word proceeding out of the mouth of God."—*Florida Christian Advocate.*

God our Present Help

BY J. L. DICKENS, D.D.

God is our refuge and strength, a very present help in trouble.—Psalms 46:1.



HERE is trouble for every man and woman in this world. No one entirely escapes it. Sin brings trouble, and sin is everywhere in this world.

The child of God has a refuge, a sure hiding place, and help in every time of need. The Bible is full of encouragement to those who love God, to those who trust in Him.

From our text we learn many practical lessons.

I. *God is our refuge.*

In the midst of the evils surrounding us in this life we feel our weakness and need of help from without. Dangers are everywhere about us. But God is our refuge.

1. He is our protection from danger and distress. In Jeremiah (16:19) the prophet says: "O Lord, my strength, and my fortress, and my refuge in the day of affliction, the Gentiles shall come unto Thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit." The prophet Isaiah said of God: "For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall." We have nothing to fear when God is our refuge.

2. He is our hiding place, our retreat.

We are taught in Isaiah (4:6): "And there shall be a tabernacle for a shadow in the day time from the heat, and for a place of refuge, and a covert from the storm and from rain." Again the prophet tells us (Isa. 32:2): "And a man shall be as a hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land."

3. He is our place of safety inaccessible to the enemy.

The psalmist David speaks of Jehovah and calls Him (Ps. 144:2): "My goodness and my fortress; my high tower, and my deliverer; my shield and He in whom I trust; who subdueth my people under me." Upon this high tower there is safety.

The Apostle Paul, in writing to the Colossians in reference to the safety of those who make Jehovah their refuge, says (Col. 3:34): "For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." No enemy can reach that one for destruction who is in Christ, Christ being in God.

II. *God is our strength.*

Every true Christian is conscious of his weakness. He knows that there are many spirit foes about him. Wickedness is everywhere. Many temptations are trying in the extreme. We need God's help. We can not face temptation without divine help. Also we are called upon to work for the Lord. We can not do this work without God's help.

1. He gives us ability to work for Him.

Jesus Christ said to His apostles (John 15:5): "For without Me ye can do nothing." The Apostle Paul said: "I can do all things through Christ which strengtheneth me." There is nothing that He desires us to do but that He will give us the strength to do it.

2. He gives us the power of endurance.

As Christians we are exhorted as Paul exhorted Timothy: "Thou therefore endure hardness as a good soldier of Jesus Christ." We have the assurance that God's grace shall be sufficient for our day, and for the trials we must pass through. When Paul suffered from a thorn in the flesh, God said to him: "My grace is sufficient for thee: for My strength is made perfect in weakness." God's strength becomes our power of endurance.

3. He is our support, our security.

God speaks to His people through the Prophet Isaiah (43:2), saying: "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." Psalm 91:1-16, is full of helpful encouragement in this connection.

III. *God is our very present help in trouble.*

God is our friend, and He knows all about us. Not one need of ours escapes His notice. There is a close and intimate connection between God and those who have put their trust in Him.

1. He abides in the hearts of His own.

In John (14:23) Jesus Christ said: "If a man love me, he will keep my words, and my Father will love him, and We will come unto him, and make our abode with him." This is exceedingly encouraging, and indicates that through the Holy Spirit, Jesus Christ our Lord is always present with those who love Him, and in the same way the Father is present with them. We are never left alone, as our dear Lord is ever present with us.

2. We call upon Him and He helps us.

In Psalms (34:15) we learn: "The eyes of the Lord are upon the righteous, and His ears are open unto their cry." In Psalms (50:15), this helpful statement is made: "And call upon Me in the day of trouble: I will deliver thee, and thou shalt glorify Me." David said (Ps. 28:7): "The Lord is my strength and my shield; my heart trusted in Him, and I am helped; therefore, my heart greatly rejoices; and with my song will I praise Him."

3. We know that He has helped us, and that He promises to help us.

Constant showers of blessings have been made upon our heads. Our experiences have been constantly sweetened with rich benedictions of Almighty God. He has favored us every day. He has never forgotten us. We shall trust to the end of our lives. God, speaking through the Prophet Isaiah (49:15, 16), says: "Can a woman forget her suckling child, that she should not have compassion on the son of her womb? yea, they may forget, yet I will not forget thee. Behold, I have graven thee upon the palms of My hands; thy walls are continually before me." This is a wonderful heritage given to the saints of God.

The Security of Faith

BY R. H. HUGHES, D.D.

"Thou wilt keep him in perfect peace whose mind is stayed on thee: because he trusteth in thee."
—Isaiah 26:3.



himself, how feeble is man and how few are his resources. He is limited on every side. In the heavens above and in the earth beneath are forces which he can neither comprehend nor control. He feels that he is immortal, that he is freighted with the interests of eternity, yet exposed to assault by enemies both seen and unseen. There are appeals to his appetites and passions which would plunge him into darkness and guilt. These are times when the world seems to be more bad than good, when evil seems unrestrained, and that all efforts to overcome it will ultimately meet with defeat.

That is because the natural eye sees but half the truth. Whichever way we face we only see one half the horizon. But the eye of faith sweeps the whole of the circle. Elisha's servant saw the army of Benhadad completely surrounding them. To him there seemed no way of escape, and he turned despairingly to the prophet, with the exclamation, "Alas, my master! how shall we do?" But Elisha was unmoved. He saw what to the young man was dark. He was not unmindful of Benhadad and his army, but he could say, "Fear not, for they that be with us are more than they that be with them." Around the prophet there was an inner circle of heavenly guards.

Over against the forces of evil there are forces which outnumber them, that are more powerful. Strong in their uprightness, owing their allegiance to God,

they derive their incentive and support from Him. They are like Him, seeking only our good and are the agents of His loving purposes. They are as interested in us and as active for us as our enemies are against us. It is their aim to quench the fires of passion, to hush the clamors of appetite, to stimulate the conscience, to strengthen and rectify the will, to awaken thoughts of honor, nobility, and duty, and to call the wandering affections back again to God. Paul speaks of the "prince of the power of the air," but he is unafraid. Jesus spoke of twelve legions of angels which He could call to His aid if He desired. He was not afraid that the prince of the power of the air with his swarms of followers would conquer Him or defeat His purpose. If we could see with the eyes of an Elisha we would note that alongside this world of humanity with its bustling activities, is another, invisible but real, world of opposing spirits—active, determined, each struggling for supremacy, one strong in the assurance of ultimate success, the other desperate through malignity and hate.

The thing which gives this struggle supreme interest is that every man is in it. To every one it is as if he stood alone. For him they strive; his soul is the prize they seek. Both worlds—heaven and hell—aim to secure him. Dissevered from God, and standing alone, he is helpless. But let him by the hand of faith lay hold on God, and some of the strength of God is infused into him. Let him see by the eye of faith that all things are ordered by divine wisdom, and working together for good; let him see himself bound up in the purpose of infinite love, and girt about by the arms of almighty power, and calmness and security are his, which nothing can destroy or disturb. Out of such security will come courage and strength, mystery will hold no more terror, doubts will flee away, victory is assured.

Such a faith is the mainstring of the world's renovation. By its power have men been made strong in all conflicts with evil. By it the Church of God has won its way. Without it she would be powerless; with it, vain is the opposition of enemies.—*Pacific Advocate*.

The Thirst for God

BY CHARLES ROADS, D.D.

My soul thirsteth for God, for the living God!
When shall I come and appear before God?
Ps. 42:2.



HIS is the passionate element in religion, the mighty, unsuppressible feeling in it when it is the religion of the Old or the New Testament.

Thirst is the most poignant, most insistent, of physical desires. It is like in the soul the lust for power like the Kaiser's, the greed for wealth like the war profiteer's, the midnight feverishness for pleasure of the profligate. "God has left for Himself a vast place in the human soul which men vainly try to fill otherwise." At times, most times probably, they do it unconsciously, not recognizing that "God only satisfieth the longing soul, and filleth the hungry soul with goodness," His own goodness, Himself. The limitlessness of these ambitions, lusts, and persistent efforts of men to satisfy their souls and the universal disappointment in spite of all their attainments, measures the vastness of the place God

had reserved for Himself. And on the other hand, the perfect joy and satisfaction of the millions of souls who have found God, completes the certainty of this reservation for Himself God makes.

What is this longing for God when so intense-like? It is the homesickness the American soldier feels in a French dug-out in the lull of battle, homesick for mother and father, so the aroused spiritual nature wants God who is father and mother, too. The soul who has once known God and the joy of His fellowship knows what meant the cry on the cross in the only few hours of His entire earthly life when God had left Him!

To Jesus it was the supreme agony. It made of small matter the pain of the nail-torn thorn-crowned, scourged, cross-hung body; it put into forgetfulness the desertion of the disciples, the jeers of His enemies, the shame of a public execution as a convicted criminal. Forsaken by His Father! What though it would all be over, as He knew it would, in a few

hours? It was insufferable anguish while it lasted, it forced the shriek of torture to His lips that all else had failed to do! What if He did know, as unquestionably He did, that it meant no quiet on His part but rather the perfect doing of the Father's will, it was the absense, for the first time in all eternity, of His Father from Him, and no other suffering could ever compare with that!

In David see the coming of God to the soul, in Jesus the going away for a season. It is the soul's sight of a perfect Friend. How few the real friends of one's life! A grand old man just now said on this matter, "Few! Have you really had one who would stick to you in fiery times, who would die for you?" Well, we had several we thought we could count on when the many turned away or turned against us. But life has no agonies worse than the repeated failures of our supposed best friends to risk anything vital for us. So we seek God for a Friend! We want Him, we must have His love and His abiding presence, His absolute faithfulness.

It is soul's passion to have the Saviour from sin, from all sin; to have His conscious guidance, His omnipotent power for tasks that are supernatural.

"Unto Him that is able to do exceeding abundantly above all that we ask or think," unto Him is the Christian man's thirst of soul, and by His indwelling his full satisfaction.

* * *

PAUL'S ADVERSARIES

BY J. H. JOWETT, D.D.

I fought with beasts at Ephesus. 1 Cor. 15:32.

EVERY generation is confronted with the same essential battle. The enemy may change his form; he does not change his nature.

You have the same essential beastliness in lion, tiger, leopard, or panther, with just the difference that it is clothed in varying skins.

The adversaries of the succeeding generations may change their skins, but the heart of their hostility remains unchanged.

And so, when I gaze upon the adversaries which contended with Paul at Ephesus, I am struck, not with their remoteness, but with their modernity, for I see the same enemies before us in the life of our day.

What were these adversaries? You may call them what you please. The Bible names them "principalities," "powers," "world-rulers of this darkness," "spiritual hosts of wickedness in the heavenly places," and I, for one, meet them every day.

* * *

POWER AND LOVE

BY A. C. DIXON, D.D.

How excellent is thy loving kindness, O God! Therefore the children of men put their trust under the shadows of thy wings.—Psalm 36:7.

LOVING kindness is love in action. "God is Love." Then Jesus Christ is loving kindness, God manifesting His love to us.

Notice "wings" is plural. The wing of God's power is to me no protection. I am afraid of power. Power let loose may destroy me. In the thunderbolt there is power that kills.

God's omnipotence, viewed alone or linked with His justice, gives me no comfort; but linked with His love I find shelter beneath it.

My danger is great in proportion to the power that may be against me. My safety is great in proportion to the power that may be for me. God's power linked with His love is for me; and I put trust under the shadow of the wings of His love and power.

* * *

THE GREAT HOME

BY THE REV. S. M. LINDSAY

"In my Father's house are many mansions."—John 14:2.

HEAVEN is a psychological necessity in the lives of men. Without such a dream our hearts would lose their courage and our minds their ambition. We could not be normal if the thought of heaven did not possess us.

1. Our conception of Heaven must be spiritual.

2. Our conception of Heaven must be social. Heaven is a place where the needs of *all* will be provided for.

3. Our conception of Heaven must be ethical. "And righteousness will dwell in the land."

* * *

Are Christians ever inconsistent? Worldly-minded ones always are.—Lawrence Keister, D. D.

Sidelights

CHRIST makes all things new. He is not far from one of us. It needs no more than the accident of a look for any soul to find Him. The turn of a spade finds the treasure in the field. And the treasure is always this—that we are made in the likeness of God. We are made in His image to witness Him. As witnesses of the truth, we come to royalty of life. We are made kings, we find our liberty. Our love for God assumes an activity that nothing can resist; our word and work, conduct and spirit, manifest the Divine and evoke the Divine in others. We have bought the field, and the treasure is ours by right—by the right of love.—*Herbert Snell.*

* * *

HOW may we be the friends of God? The words of Jesus will show the way. We are the friends if we do the things He says. And all that He has taught and commands, is it not written down for us in the precious Gospels of Matthew, Mark, Luke and John? We may begin our obedience with the very first words of Jesus wherein His holy will is made known and we must continue to follow Him all the way through, not only to the end of the Gospels, but right through His own obedience even unto death. We must make Him absolute Lord of life and venture all for Him and stake everything on Him and so shall we be His friends and have knowledge to combat every assault on Christianity and to meet every questioner. And better even than this wonderful knowledge will it be to be called the friend of God. It is the climax of all human attainment and the sum of all God's matchless grace to man—*Christian Intelligencer.*

* * *

IF you are living and working earnestly and honestly for what seems to you the right and good thing between man and man, and man and God, then you may rest assured of this, that the most tremendous forces in all the universe are somehow working back of and with you. The increasing and unfolding purposes of all the ages, the labors of heroic men and women of countless patient generations, the very ultimate powers in the great uni-

verse that God Himself must have made, are all somehow linked up with the aims and purposes and ideals that are yours. Is there, then, any chance of failure or ultimate disaster? Not unless it can be believed that this is an altogether haphazard world, with no purpose back of it, and no destiny before it, such a world as no sane man can believe it to be. No, the man who is ardently and faithfully living for the good and the right is the one man in the world who is absolutely predestined to victory and achievement and to whom blighting disappointment can never come.—*Christian Guardian.*

* * *

LIFE has its elevators. Blessed is the man who finds them. We all come into this world on the ground floor. The first step we take is followed by a decision. "Going up? Going down?" The elevator experience comes only as we exercise our intention. No man intends to take the car to the basement and stay there. There are different floors going up. The elevator stops at your order. On what floor do you get off? There is a ground-floor experience, an elevator experience, and a landing experience. But in the midst of these three there is one question: Has my journey ended, can I no longer say "going up?" Do I face my days with the confession, "I am going down?"—*Western Advocate.*

* * *

ACHINAMAN, after his conversion, felt called to preach. This fully settled as his duty he went into the crowded street, mounted a box and began to preach. Soon the mob gathered, knocked him off his box, beat him with bamboo rods, dragged him through the city, and threw him over the wall for dead. He came to, went to a little brook, washed off the dirt and blood, and praying inquired what God would have him to do, and then straightway returned to the same street, mounted the same box, and preached again. The mob again beat him, dragged him out, and threw him over the wall for dead, but again he revived and found his old box at the same place and again preached. Again the mob rallied, but the magistrates, fearing

to answer for his death, had him placed in jail. From this place he beckoned the mob, howling and throwing up dust. When they quieted a little, he pressed his bruised and bleeding face up against the grating, and quoted Acts 20:24.—*Bishop Fowler.*

* * *

NOTHING pays so well as patience at middle life. It pays everywhere in life, but more frequently meets decisive crises in middle life than earlier. Again and again we have seen men fail to enter into the opportunities of life for which they were especially fitted, because they lacked the capacity to wait. Few men reach their climax before forty years of age, and many are past fifty when they inherit the legitimate rewards of their work and preparation. This is true both in business life and in professional life. If we fail to develop the grace of patience before this crucial period, we will be pretty sure to discover sometimes that we lost the best that life had for us by insisting that it should appear a little earlier on the horizon. We have known men well equipped for life who in times of great stress refused to exercise the grace of holding on, and their lives seem to have fritted away in wasteful exercises of energies and talents. Nothing is truer than the words: "No chastening seemeth to be joyous; nevertheless, afterwards it worketh the peaceable fruits of righteousness unto them who are exercised thereby." Paul especially exhorts the young man Timothy "to follow after patience."—*Great Thoughts.*

* * *

HISTORY contains no parallel to the consistent heroism of the career of Jesus. From that moment when standing in the Nazareth synagogue He turned the favor of His congregation into murderous hate by daring to rebuke their religious bigotry and narrowness; to that moment in His mid-ministry when He saw the multitudes all leaving Him because He would not permit them to take Him and make Him their King; to that moment in the latter days of His life when He steadfastly set His face to the Jerusalem of His scourging and spitting and death, it is one record of sublime spiritual courage. Everywhere in the Bible the men and women who accepted its message and listened to its appeal walk

right out in life and take their share of its dangers and hardships as good servants of God and followers of Jesus Christ.—*Raymond Calkins, D.D.*

* * *

IN 1887, I attended a great camp-meeting in Georgia. I was leading an experience meeting one morning when I noticed a big-hearted farmer very restless on my left. I said to him, "Brother, you want to talk—I'll stop all others and hear from you now." He sprang to his feet, and said:

"I do want to talk. I want to tell what I never told a living soul before. Across that altar sits my wife—she knows nothing of the secret purpose I am going to tell. I was converted before the war, but lost all my religion in the army. I became worse than I ever had been. I came home, but my dear wife was as true as steel. I hated the church—I hated the Bible—I was harder than a rock. Years went by and all the time there was a gulf between my wife and me. I hated her religion, and she seemed to love it more, even than she did me. No man ever had a better wife.

"Now I come to my secret purpose. I determined I would sweep all that Bible nonsense out of my house. Every time I would try to settle it for good, I would run against her pure life, and I could not get an inch further. Again and again I failed.

"At last I said, if I can just unsettle her, I will know it is all a sham. I picked my chance. Children all out, I said: 'Wife, we have been very happy together. We used to think and feel and act just alike, and we were so happy. But it is different now. You believe in that old Bible; I know it is not true. You believe in praying and serving God; I know it is all a sham. Now let us throw that all aside; let us be happy like we once were.'

"She said not a word while I was talking. When I was done she leaned forward—her eyes kindling as she spoke, like I had so often seen them. 'Husband, I am very sorry I have not been a better wife to you. If God spares me, I will do better. I will go with you anywhere you want to go. I will work these fingers down to the stumps for you—but hear me—I will die in my tracks before I will yield one inch from my Bible or my God!'

"Brethren, when she said that, the lightning struck me—the old-time conviction. She had got her grappling hooks into me, and jerked me clean over to her side again. I am here today—happy on my way to heaven. That good wife did it."

I went back next year to the same camp-meeting. I missed him. Second day I missed him. The third day I said: "Where is my Brother White?" "Have you not heard? He died shouting last January, and blessing his good wife, who had saved him from ruin by her heroism."—*Christian Companion.*

International Sunday School Lessons

God created man in His own image. Genesis 1:27.



ANTHROPOLOGY is the science of man. It is that branch of theological science which treats of man, both in his original and in his fallen condition. It embraces the consideration of man's creation, primitive condition, probation and apostasy, original sin, and actual transgression. (*New Standard Dictionary*.)

Under Anthropology the *International Standard Bible Encyclopedia* groups whatever the Bible has to say regarding man's origin, nature, destiny, and kindred topics. No systematized doctrine concerning man is found in Scripture, but the great facts about human nature and its elements are presented in popular language and not in that of the schools. Delitzsch has well said: "There is a clearly defined psychology essentially proper to Holy Scripture, which underlies all the Biblical writers, and intrinsically differs from that many-formed psychology which lies outside the circle of revelation. . . . We do not need first of all to force the Bible teaching: it is one in itself." What is said of the psychology of Scripture may with good reason be applied to its anthropology.

Several words are used in the Old Testament for our word Man: Adam, either as the name of the first man; or, as an appellative—*the man*; or, as the generic name of the human race. The origin of the name is obscure. No certain derivation has yet been found for the term. Evidently in the word the earthly side of man's origin is indicated. Delitzsch referring to Josephus, who maintained that Adam really meant "red as fire" in reference to the redness of the earth, out of which man was formed. Delitzsch adds: "He means the wonderfully fruitful and aromatic red earth of the Hauran chain of mountains, which is esteemed of marvelously strong and healing power, and which is believed to be self-rejuvenescent."

The Biblical idea of man's nature may be summed up in the words of St. Paul, "of the earth, earthy" (1 Cor. 15:47), as compared and contrasted with the statement in Genesis 1:27: "God created man in His own image." This act of creation

is described as the result of special deliberation on the part of God—the Divine Being taking counsel with Himself in the matter (verse 26). Man therefore is a creature, formed, fashioned, shaped out of "earth" and made after the "image of God."

By God's special interposition man becomes "a living soul," where evidently there is reference to the breath of life, which man shares with the animal world; yet with this distinction, that "God Himself breathed into man's nostrils the breath of life." Man therefore is a being separated from the rest of creation and yet one with it. This distinction becomes more clear in the declaration that man was made in the "image" and "after the likeness of God." From the narrative itself, it would appear that the two terms do not denote any real distinction. The two words may be taken as standing to each other in the same relation in which copy or model stands to the original image.

The Divine origin of man is clearly taught in the early chapters of Genesis. Two narratives are recorded and are declared by the critics to be from different authors and contradictory of each other. The second narrative on the face of it is supplementary to the first and not contradictory of it. The first may be called the typical, the second, physiological. The former is the generic account of man's creation—of man the race, the ideal; the latter is the production of the actual man, of the historic Adam. As might be expected, the differences between the two narratives have been magnified by the critics to furnish ground for their hypothesis of different authors.

Without considering the theories invented to discredit the Scripture record, we need only remember that the account in Genesis is not scientific, or intended to be so; it is a prelude to the history of human sin and of Divine redemption, and gives a sketch of the world's origin and the earth's preparation for man as his abode, with that one object in view. The starting-point of the narrative is the creation of the *universe* by God; the culminating point is the creation of *man* in the image of God.

Between these two great events certain other acts of creation in orderly sequence are presented to our view, in so far as they bear upon the great theme of sin and redemption discussed in the record. The aim is practical, not speculative; theological, not scientific. The whole creation-narrative must be judged from that point of view.

The solidarity of the race may be said to be as distinctly a doctrine of science as it is of Scripture. It is implied in the account of the Creation and of the Deluge. It is strongly affirmed by St. Paul in his address to the Athenians, (Acts 17:26), and is the foundation of the Biblical Scheme of redemption (John 3:16). The human race in the Old Testament is described as "sons of Adam" (Deut. 32:8), as derived from one pair (Gen. 1:27; 3:20); as having its origin in one individual (Gen. 2:18; compare 1 Cor. 11:8, where woman is described as "derived from man"). Hence the term "Adam" is applied to the race as well as to the individual; (Gen. 1:26; 2:5, 7; 3:22, 24; 5:2); while in the New Testament this doctrine is applied to the history of redemption—Christ as the "second Adam" restoring what was lost in the "first Adam," (1 Cor. 15:21, 22; 47:49.)

The readers of the BIBLE CHAMPION are permitted to hear from experts of high rank and unquestioned scholarly standing in the discussion of the various problems of Evolution. They find no difficulty in accepting the Scripture record of Creation. Scientists who are so busy with Bible difficulties might devote all their time and effort to scientific difficulties, to which they seem to be blind. One of the most important of these is suggested by the very small word *gap*. (Editor B. C.)

It cannot be denied that no theory of evolution has been able to bridge the chasms which seem to exist between the various kingdoms in Nature. A gradual transition from the inorganic to the organic, from the vegetable to the animal kingdom, from one species of plant or animal to another species, from the animal to man, is not found in Nature.

The absence of these transitional forms is a difficulty which strikes at the very root of the Evolutionary theory. To avoid discarding the guess or invention which none are so hardy as to assert is fully

proven, although almost nearly universally accepted, we are now having strange antics. The only way to cross a *gap* for which there is no bridge is to *leap*. It is now being considered whether evolution by *leaps* will fit the case of the bridgeless *gap*. De Vries has dared to declare that "new species may arise from old ones by leaps, and this not in the long-past geological times, but in the course of a human life and under our very eyes." Even Prof. Huxley acknowledges that "Nature does *make jumps* now and then."

The evolutionary theory is undergoing modifications, which may have important bearing on the interpretation of the Mosaic narrative of creation and especially on the descent of man. Man may, therefore, from a purely scientific point of view, be an entirely new being, not brought about by slow and gradual ascent from simian ancestry. He may have been introduced by a bound, not as a semi-animal with brute impulses, but as a rational and moral being, "internally harmonious, with possibilities of sinless development, which only his free act annulled."

If we give Science a chance to go its full tether, it may at last in self-defense adjust itself so as to approve the Scriptures as the chief scientific authority touching all matters pertaining to creation. (Ed. B. C.)

* * *

AWAY back in Guatemala, leagues from any railroad, and far removed from a traveled wagon road, a missionary, stepping out on the corridor of a country house, was surprised by hearing a parrot suddenly sing out in a strong voice, "Onward, Christian Soldiers!" The bird had picked up the song from the singing of some of the Spanish converts, and though the rendering could hardly have been called musical, it was a greeting welcomed by the traveling evangelist.

Paul in his prison at Rome rejoiced that though some were preaching his Gospel insincerely and for the sake of contention, yet every way Christ was proclaimed. The bird of the Guatemalan mountains is not the only singer of the songs of the church after the manner of a parrot as far as worship is concerned, but doubtless the words, however sung, still carry their message to many a listening ear, and strength to many a heart.

Prayer Meeting Service

BY A. WILLIAM LEWIS, B.A., B.D.

June is the month of Nature abounding. Our hearts are filled anew with love and life, as the brown trunks of trees are filled with the vital essence of their beauty and fruitfulness. In Christ we all may have the *Life Abounding*.

PERPETUAL VICTORY

2 CORINTHIANS 2:13-21.

THE World War secured the victory of an Armistice; and the Peace Congress sat in order to make the victory perpetual, for every people and for all the nations. Christ has made this perpetual victory possible for each human being in His own individual life. "God always leads us in triumph in Christ." *The Triumphant Life!*

The perpetual victory of character is for every one. The soldier in the trench might lead as triumphant a life as the general. The humblest may lead as gloriously victorious a life as the most prominent in society and in government. The weak may be as triumphant as the strongest.

What does perpetual victory mean for the individual? Few seem to *realize* this inspiring fact. Imagine the great liner bringing home 5,800 of our hero boys from France, plowing through waves, against tide, amid the fogs. The weakest child of God on earth has within his body a more precious "passenger list" than the thousands of dear, heroic bodies of men. And every one may live on triumphantly, against wind and tide, to eternal victory.

The perpetual victory for character is first of all over *self*, the hardest foe to conquer. We must conquer our temper as we conquer the horse. The next victory is over evil without ourselves, like Christian amid the evil spirits that tumultuously attempted his overthrow, or like Ulysses with the Sirens. The third victory is in achievement, for others, like doctors and nurses amid contagious diseases, or amid the perils of war. In this, man will "peter out"; but *God* leads always in triumph in *Christ*. As the soldiers gloried in Pershing and Edwards; so ought every Christian to glory in Christ. The perpetual victory can be won only through continual fellow-

ship, in faith and love. This victory will "make manifest through us the knowledge of God." The climax of victory is winning souls for the Saviour.

* * *

BUILDING

1 THESSALONIANS 5:1-24.

THE world is characterized by its destructive work; but the Church by its constructive. Amid the destruction of the war, the Church, the Y. M. C. A., the Red Cross, the S. A. and kindred Christian societies built up. Many forces in Nature are destructive; but life is constructive. Paul wrote the secret to the Christians at Salonica, "*Build each other up.*"

Jesus was a constructive carpenter. He was the Master Builder. He was always helping, building up character and the immortal life. Let us be, not breakers, but boosters. Christ's Kingdom is constructive, irrepressible.

Many build up "wood, hay, stubble," making a show in the world. The true followers of Christ build for eternity, build life, character, in those that they touch day by day. Empires rise and fall; but character is immortal. Christ will not be satisfied until society is built up in Him, His Utopia. There is an "*esprit de corps*" in army life, in college life. We should have a higher, more inspiring spirit in Christian work, the greatest in all the world, the highest, the noblest.

We must build in our "*holy faith*" (Jude 20). The devil pulls down. Sadler still he leads many human beings to pull down. Christ builds up. We must build up. "Who is on the Lord's side?"

Study the Bible for knowledge and inspiration. Hold continual fellowship with Christ, that by His Spirit you may always build. Amid the worst discouragements be cheerful and look at the bright side, the side that eventually will be uppermost. When Phillips Brooks asked a man digging in the mud that a pier might be built for the Brooklyn bridge, how he could endure it, he answered, "We think of the beautiful bridge that is going to be." In building let us keep the vision of the future clear.

THE MIND OF CHRIST

PHILIPPIANS 2:1-11.

CHRISTIANITY is the mind of Christ in human affairs. Christ's Spirit is incarnated in the "beautiful life," which is the most heroic in all the heroism of earth. Jesus Christ was the world's greatest *Hero*.

All desire to be heroic. A halo surrounds the "boys" that fought and won the world's war for liberty. All could not be of them. All did not want to go; but all want to be heroic. It is not the danger of the enterprise but the mind for action. The mind of Christ is available for all. This may be manifested in small things as well as in great. The small and ordinary things are a better test of the true spirit, because they have neither the glamor nor the terribleness that keys one up to noble effort.

The mind of a person is the key to his career and his character. All life is moulded by the mind. The mind of the flesh is death; but the mind of the spirit is life (Rom. 8:6). The spirit of life is like the Queen Bee in a hive. By her the whole force is changed and made new. A colony of common blacks may become Italian Bees in a few weeks, if the Queen is Italian.

The mind of Christ gives us our viewpoint and our sympathies. We love the good and the beautiful, and the helpful; and we have a passion to fill out our part in God's program. We love the Bible and study it as the guide to life. A soldier of Alexander the Great poured out on the ground the crown jewels of Persia that he might have the showy, silken bag. Figure up how much people today spend needlessly on dress and pomp and pleasure. Prayer becomes a delight, as we are charmed to be with a loved one. Mind gives the attitude of soul toward God that transforms life and makes it radiant. Jesus humbled Himself to serve mankind. The mind of Christ in us is not above doing lowly things. Jesus washed the disciples' feet. He spent His life in service, small and great. He now gives His spirit to all that trust Him and love Him.

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"All human discoveries seem to be made for the purpose of confirming more and more strongly the truths contained in the sacred Scriptures.—*Sir John Herschel*.

THE SOUL'S DESIRE

JOHN 16:23-33.

THE soul's desire is to make a success of life. "This is the victory that overcometh the world even our *faith*." If God is our Father then He is interested in our life. When we consider the words of Christ, "Whatsoever ye shall ask of the Father in my name He will give it to you in my name," we appropriate the pledge to our soul's desire.

A traveler spent hours walking in a sparsely settled country to fill an appointment; but near dark he came to a sign-board that told him he had gone the wrong way. It was too late to reach his objective. Many young people set out wrong, and late, sometimes too late, find out their mistake.

For our highest success in life we need spiritual discernment, which is unspeakably better than even "common sense." Spiritual, eternal things are spiritually discerned, and for this sixth sense we should pray the Father.

All true Christians desire to know Christ *better*. This desire is often languid; and we should pray in Christ's name that we may have this yearning intensified, until the Sixty-third Psalm becomes characteristic in our life. "O God, Thou Art *my* God, earnestly will I seek Thee." We need to study the Bible, not merely read it casually; and, as we read, pray for the illumination of the Spirit. "As we muse the fire burns." The principles of the life of Jesus become glorified, and the passion of life. Through our experience of His presence and grace we go on to more perfect knowledge.

We should pray that we may learn *how to live*. Life is not merely that we may have pleasure and accumulate wealth; but to spend and scatter for the good of others. Pray for the spirit of *service*. So we may, in a small way, be like Jesus, "Who came not to be ministered unto, but to minister and to give His life a ransom for many." He may deny us much, that He may give us more and better. His answer to our prayers in our life should be a guide to others. The Compass Plant in Texas, while its leaves are young and tender, stand on edge and always point south; but when old and laden with dust are irresponsive. Let us pray that our lives may never get irresponsive and heavy with worldliness. In Christ's Name and Spirit let us pray and live.

OUR SERIAL **When Elijah became** By JAY BENSON
Mayor of New York* HAMILTON, D. D.

PART II—THE CONTAGION OF RIGHTNESS

CHAPTER 4

The White Spot.



OLONEL Lee slept long in a deep and dreamless sleep. It was the first healthful slumber since the accident. For hours the nurse sat by his side watching the silent form and listening to the quiet restful breathing. Her face had lost all its peaceful calm. It was deathly white and her eyes were almost blinded with tears as she ministered gently to the unconscious man. At the first token of returning consciousness she slipped from his side to the piano in the adjoining room. The first wakeful utterance was the usual curse spoken in a half-sleepy tone, as if echoing the voice of a dream.

A crash from the piano startled to silence the now thoroughly awakened man. A storm at sea roared and thundered. The rushing waves beat upon the shore with an angry hiss and swish. The wind shrieked a cry of despair. A human cry was heard as if it was an echo of the shriek of the wind. It was a solitary sailor adrift upon a fragment of a gallant vessel which had been torn to splinters by the teeth of the angry sea. The wail of the half-drowned man, who was battling for his life, was a prayer and an oath weirdly mingled. The prayer was swallowed up in the harsh and fiendish cry of a legion of demons hungry for their prey. They chanted a dirge for the lost soul, as they shouted in glee, amidst the wild sport of the tempest. A second of silence was followed by a crash. The hungry rocks had received in one fierce swell of the waves the fragment of the wreck, and its clinging passenger. A hoarse yell of terror was the last cry of the lost soul, and a strange hush fell upon the scene.

A voice was heard. It was as if God spoke, and the wind was transformed to a zephyr's lullaby. The waves sank from raging mountains into the soft pulsations of a mother's breast. A bird sang a song of welcome, as the ship-wrecked mariner was gently lifted to his feet, from the soft sand which had received him. He tried to sing feebly a hymn of gratitude for deliverance. The sound of chimes fell faintly upon his ear. He entered the old grey church and heard the deep tones of the organ pouring forth the massive melody of the Hallelujah Chorus. It melted to the music of voices like the singing of angels. One strain separated itself from the chorus. An angel chanted: "I know that my Redeemer liveth."

The silent room was yet throbbing with the tale of terror and the song of deliverance—the shout of rejoicing and the hymn of trust. Col. Lee was strangely agitated. He hesitated but a moment, and then he cried with a loud voice:

"My daughter! Oh, my daughter!"

The nurse was standing by his side as he spoke. She threw herself into his wide-open arms with a cry of happy joy. The sobbing of the girl and the strong man mingled for a few moments, and then she pressed her lips to his in one long, loving kiss. "Forgive me, father dear, for deceiving you," she whispered.

He held her closely and kissed her again and again.

"I suspected you the moment you first touched my weary, aching head. I believed it was a cleverly arranged trick to trap me into forgiving you for your disobedience and desertion. I determined to watch and wait until you ventured to reveal yourself; then I intended to drive you away with my dying curse. The hymn of the lost soul, which I taught you, assured me that you were my child; but where did you get the second part; that which tells of deliverance and redemption?"

"God taught me, father dear. I played your composition so many times with despair that one day an angel seemed to whisper that God was not the demon you imagined Him to be when you wrote your hymn. He was a loving Father, who gave His Son to die that we might live."

"Will you sing for me?" he softly whispered.

It was not a human voice. It was some unseen angelic spirit that sang to the weeping man: "I know that my Redeemer liveth."

Father and daughter sat for hours after the song, hand-in-hand, talking gently to each other of love, endless and boundless.

Colonel Lee spoke in a voice that was trembling with deep emotion:

"Oh Christ, Thou hast conquered! I love Thee! I bless Thee!"

The days passed with almost continual music; the piano told sweet stories of Divine love and human trust; the marvelous voice took up the strain and sang in turn, old-time hymns and long-forgotten lullabys. The soul of the dying man opened to the witchery of the melody as a tightly closed flower opens to the touch of the dew drop and the kiss of the sunbeam.

The end came swiftly, but neither was surprised nor dismayed. One day as the morning sun tenderly dropped its first beam upon the gray ashen face, the dying man whispered: "My child, sing, 'I know that my Redeemer liveth.'"

It was almost a sob as the first word fell from her lips, but faith was triumphant, and she sang as she never sang before. As the melody died away, she heard the dying man cry with exulting joy:

"Oh Christ, Thou hast conquered! I love Thee! I bless Thee!"

She hurried to his side. A sweet smile lingered upon the cold lips that would never speak again.

A few days after the funeral of her father, Miriam Lee sat in the library examining a map of Manhattan, which Judge White was explaining to her. In the lower part of the map, was a section of the city marked out by a broad red line. Of this portion, nine-tenths was painted black; the rest was pure white.

"This section, bounded by the red line is known as the Red Light District. It was chosen by your father for his most insane freak. He planned to purchase it and possess a kingdom of his own in the heart of the metropolis. The portion painted black he had purchased; the remaining portion, that which is painted white, I bonded a few days before his death. The money for its purchase is in the bank. If you are disposed to carry out his idea of buying, you will be a queen with a realm all your own, in the heart of Manhattan. You have but to authorize me to complete the purchase of the white section on the map.

"Why did my father paint his section in black?"

"He determined to make it the plague-spot of the metropolis. It was a part of his delirious war against God. He declared his intention to use every invention of human genius and every appliance and method possible to boundless wealth, to make his kingdom the blackest spot of wickedness on the face of the whole earth. He purposed to make it a metropolitan inferno, where multitudes of men and women might be ruined, soul and body.

The girl looked with overflowing eyes at the black spot on the map, as with trembling lips, she gently said:

"Poor Papa, he was never the same after mother's awful death."

A sudden thought seemed to flash upon her mind. Her face became radiant as she exclaimed:

"What if I should buy it and make it all white?"

The old lawyer looked keenly into her swimming eyes and seeing reflected there a purpose as lofty as if inspired of God, was silent for a moment. Then he spoke in a low and reverent tone:

"You can do anything you wish. You are the richest woman in the world. The will which your father made, by which the evil plan was to be adopted, was never signed. One week before he died, he said to me:

" 'I will not make a will. My daughter is my sole heir. I wish her to be left without restraint. Make all arrangements to place in her hands immediately upon my death, the papers necessary to give her immediate control of all my property.' I did as he requested, and in this bundle of papers you will find everything clearly and completely adjusted and described."

Miriam was silent for a moment and then with shining face she said softly:

"I will make it a memorial of Papa in his last days. I will give Manhattan one White Spot, which will be a foretaste of what a whole White City ought to be. You may complete the purchase. I will require your counsel and assistance in trying to atone for dear papa's sin, by using his money to bless the world."

"If you will do this," said the Judge, "you can make your immense fortune the greatest possible benefaction to mankind. It will be neither a risk nor speculation. The property will pay a great revenue. You will find your realm a veritable gold mine."

"Will you drive me through my future kingdom?" said the girl shyly, with a sweet smile. "If I am to be the queen, you must be my chief of state and finance."

The next day hours were spent in a continuous drive through every street, with many pauses at particular locations to study the situation. The section of the city was one of the most densely populated. The great tenement houses were crowded. The street swarmed with children. Many of the sights and scenes were wretched in the extreme. Poverty was abundant. Sin was everywhere. Some portions revealed crime in its most abhorrent form. Vice held continuous revel, apparently without the slightest check of the restraint of law.

The spirit of Miriam began to droop as the evil became more and more apparent. At last she was bitterly weeping as the enormous responsibility for all the iniquity which her father had created and fostered, fully dawned upon her. The wise old lawyer said nothing. He made no effort to comfort, or cheer, or encourage her until her grief had exhausted itself. Her faith finally triumphed. She dried her eyes and her cheeks began to flush. The first sudden purpose renewed its fascination, not merely as an atonement for her father's sin, but as a service for God, who had saved her father and accepted him as His child. Her eyes took on a far-away look as she beheld the black spot of sin and shame, transformed into a white spot of purity and righteousness. After a long silence, she said in a low and trembling voice:

"The work to be done is vast and difficult, but I believe the plan is not a delusion, but an inspiration of God. With your counsel to aid me, and the Holy Spirit to guide me, I am sure I cannot fail. I will undertake the task if you will devote yourself wholly to this great undertaking."

She looked into his face with an inquiring smile. She waited for his answer. There was a long silence as the Judge pondered over the problem. As if to assure him that his own interests should not suffer, she continued:

"I am not familiar with business matters yet, but under your guidance and instruction, I will soon learn all I need to know. Whatever your income is, I will double it as your salary and will in addition prove to you that I am not ungrateful to my friends and helpers."

The Judge burst into a merry laugh. "I was not thinking of money but of your father's remark to me the day I first submitted to him the draft of his iniquitous will."

"You are willing to earn a few dollars by devising ways and means to hinder or defeat the conquest of the world by your Lord and Master. It seems as if the race of Judas was not extinguished when the original traitor hung himself. Every band of disciples has at least one who will betray his Lord for thirty pieces of silver."

"To banish that terrible taunt from my memory, which stings and burns like hot iron, I will serve you for half of my present income. Your idea is wise and cannot fail. I believe it is inspired of God and will command His richest blessing."

"Then we will consider it settled; you will not serve me for half-pay, but will permit me to pay you double wages from this hour."

They drove home in silence. As Miriam entered the house she bade the Judge goodbye with the words:

"Manhattan shall have the world's Whitest Spot as my father's monument. It shall be a symbol to men of the White City to which he has gone. I know he is conscious of my purpose and will rejoice in its accomplishment. It may be that God will so direct and help us, that we may set Manhattan an example, which she may be inspired to imitate until the whole of our metropolis may be made the world's Whitest City."

(TO BE CONTINUED.)

Editor's What Not

Bolshevism in Religion



THE Editorial from the *Saturday Evening Post*, page 234, is another striking illustration of our remark that *The Knight of the Quill* is the Nation's Greatest Preacher. No patriot can read it without heartfelt rejoicing that the Prophet of God in his ministry is not confined to the House of God.

Dagon and God cannot be worshipped together, nor even be kept over night together. If it occurs, "Only the Stump of Dagon will be left." "The silly lot of Americans, . . . of a peculiar and not uncommon professor-type of mind that takes home any theory it can play on the pianola" are at the fore in the Religious World today. "They are, of course, a joke and could be laughed aside, were it not for the American habit of accepting a man's appraisal of himself."

We have shown that these so-called scholars are not only the pianola performers, but they are frauds as well as freaks. They profess to be the authors of the medleys they produce. They only exhibit the productions of their masters. Modern scholarship, as they profess it, is a camouflage for Hun Scholarship. Competent authorities have declared that "all the current critical views today are adaptations and modifications of views 'made in Germany.'" Their boasted scholarship consists of blindly or ignorantly echoing the crass infidelity of the defeated, disgraced, diabolized Huns.

It may interest our readers to have one of the newest neophytes tell us who "all the scholars" are who agree in propagating the Hun Infidelity. We quote from the *Hexateuch*, published by the Methodist Book Concern, whose reputed author (collator) is the Professor of Ethics and Religion in the Wesleyan University, (Methodist).

"A Scholar is meant one who (1) has made an expert and intensive study of the problem of the *Hexateuch*, being familiar both with the Hebrew text itself and with the range of scholarly discussion on all sides of debated questions, and (2) has published his results in monographs that have been recognized by scholars in general as worthy of attention. Practically no such monographs have been recently published by scholars that do not accept the critical standpoint." By the expression "all scholars agree" is meant that the scholars whose works have been consulted. . . . Practically all the important critics since Wellhausen have been consulted.

This is doubtless the truth, but not "the whole truth, nothing but the truth." Wiener began his spectacular career by denouncing in the most libellous language, Driver, Skinner and Briggs for issuing false statements which they knew were false. He tacitly invited a suit for libel with the reputed remark, that if he could get any one of the cult on the witness stand under oath, he would pulverize the whole critical invention. He asserted again and again that they replied to and criticized his statements without ever having read them. *He proved it, too.*

Dr. Townsend, quoted in the *BIBLE CHAMPION*, from an ex-critic, who said, what gave him his first suspicion and distrust of his teachers were their suggestions to read nothing on the other side. Dr. Townsend and numerous others have declared again and again, that the strong point of the critic is that he does not reply to his opponents because he does not read them. "The Neophyte" naively records, that "all scholars," means, "the scholars whose works have been consulted."

Let us imitate in our Publishing Houses, Schools and Churches the patriotic house cleaning which we have begun in the Breweries, Newspapers and Clubs. Intern or deport with Hun Brewers, Editors, Traitors, and Incendiaries; the Hun allies or dupes or tools, "who delight in lies, which speak peace with their neighbors, but mischief is in their hearts." (Ps. 28:3.)

We would like to repeat the last paragraph of this Editorial again and again. It reads like the utterance of a Prophet of God. If America will heed this warning and injunction, Democracy will be safe for America and America will be safe

for the World. "Bolshevism in education is 'hell organized,' Bolshevism in Religion is 'hell let loose.' If America cherishes or panders to her traitors, her name may well be "Icabod, for her glory is departed." (1 Sam. 4:21, 22.)

Treacherous Watchmen



THE World-War has settled two things: Treason is the most Deadly and Despicable Crime: Violation of a Sacred Pledge is the acme of Dishonor. Perhaps, it would be well to say in advance of criticism, that this is accepted in the State, but not yet wholly in the Church. Men who are the soul of honor in all human relations, hedge a bit and demand a trifle of leeway in their relations to God.

Infidelity is a lost cult. The older folks may now and then recall the name of *Bob* and *Tom*, and possibly one or two more of the loud-mouthed revilers of God's Word and His Church. The blasphemers have left no posterity. If you want to find a religious *muck-man*, today, look for a cassock or a cap and gown. You will not need to seek him. He is ever in evidence. He is proud of his trade. The vow of sacred ordination is warm on his lips, in which he has pledged with all the solemnity of an oath, "to withstand all erroneous and strange doctrines contrary to the Word of God." His chief business is to spread broadcast the German inventions, whose sole purpose is to discredit, defame and destroy the character of the Holy Scriptures.

What adds to the meanness of his crime, he accepts hard-earned money contributed for the advancement of the cause of Christ and uses it to betray and wreck it. There seems to be no limit to the extremes of nonsense, folly and blasphemy, to which pseudo Christian Teachers and Ministers are eager and willing to go, to exploit the German propaganda. Their pretense, ever, is that they are but revealing the very last edition of the truth of God, as accepted by the universal world-scholarship. Yesterday, it was God, the Butcher, whom *Bob* and *Tom*, and their ilk jeered at and defied. Today, it is Jesus, the man, base-born, a pretender and boaster, the false Messiah, who was rightly enthroned on a Roman Cross, who is the target of jokes and scoffs. Tomorrow, Jesus, the myth, a lamented, lost Santa Claus of Religion, will receive his quietus forever.

The ribald band will all be religious Teachers and Preachers of Orthodox profession and income. Shameless, lost to honor and decency, their chief delight will be to lead astray, the ignorant, the innocent, the unwary by perversion, trickery and fraud. If you desire their eternal hatred, intimate that all their farrago is nothing but a re-hash of the guesses, the inventions, the falsehoods of the Hun. The unspeakable Astruc, a French debauchee, issued his "Conjectures," which Eichhorn jokingly (?) named "Higher (?) Criticism." From that day to this it has been the copyrighted property of Hun Infidelity. Prof. Orr says in *The Problem of the Old Testament*:

"At least nine-tenths of the 'Higher Critical' theories now in vogue had their origin and elaboration in Germany, and in Britain and America are largely of the nature of importations."

Any Prophet is a hoodoo to the critic. Isaiah fares the worst of all. They vivisection him. The last census is not in yet, but it is safe when it is, there will be a round baker's dozen Isaiahs. The trouble is, the more they cut him up, the bigger he gets. They have found several already, twice as big as the old original. What arouses the hatred of the Huns against him? We might suggest several reasons. One is sufficient. It would make anybody angry to be talked about after this fashion, especially when they know it is only the unadulterated truth:

"All ye beasts of the field, come to devour, yea, all ye beasts in the forest.

"His watchmen are blind: they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber.

"Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain, from his quarter." (Isaiah 56:9-12.)

Every treacherous Watchman gets hot when he reads his biography, in brief,

in these three verses, and would be ready to aid in the Prophet's martyrdom. The fate Justin Martyr named in his accusation of the Jews, would be none too mild today: "Isaiah, whom ye sawed asunder with a wooden saw." Some see the Prophet's fate in Hebrews 11:37: "They were sawn asunder."

No German Theology Here



ESUS said: "The children of this world are in their generation wiser than the children of light." (Luke 16:8.) No better illustration can be found than the extract from the *Brooklyn Daily Eagle*, in Current Thought department, entitled "No German Opera Here."

German Opera, the *Brooklyn Eagle* thinks a deadly menace. German Theology is hardly an unmixed blessing! The movement toward Germanizing the Theology of America, is making marvelous progress. Unless it can be stayed or wholly cast out it will be taught in every Theological School in the land and preached in many, if not most, of its pulpits, in comparatively few years. We have shown repeatedly the progress being made in imparting a Teutonic taint to Orthodox Doctrine in many, if not most, of the Orthodox Denominations. In the May number, page 193, we give the Report of the Presbytery of Denver with regard to two Methodist Institutions. It will be interesting to note how much or how little surprise, alarm or anger, this incident will bring to the surface in the Denominational Press.

We take from a Methodist Advocate the following paragraph:

"Much confusion exists in the minds of American people upon this subject. Many assume that they are synonymous. It is taken for granted that the scientific criticism of the Christian Scriptures as carried on in German universities during the past generation is the accepted teaching of the state church in Germany. The natural result is that the scientific use of the Bible has been held responsible for the mental attitude of the German people on the war.

"A very illuminating article on 'The Paradox of Modern Biblical Criticism,' by Louis Wallis, published last summer in the *BIBLICAL WORLD*, shows very clearly that this is an error."

This is a very ingenious bit of propaganda. Louis Wallis wrote an article for *The Biblical World* of the University of Chicago, the ablest, most scholarly and brilliant organ of Hun Theology in America. Some one had a typewritten extract made and distributed, a copy of which reached the *BIBLE CHAMPION*. We reviewed the article and showed how ignorant Louis Wallis was, or possibly how indifferent to facts he was in his propaganda. The same extract, it seems, has been kept on its travels and reached the *Methodist Advocate*, from which we quote above. It is really too bad. To take advantage of ignorance and tempt to a downfall the unsuspecting seekers after "some new thing, either to be told or heard." Paul, it may be learned from Acts 17:21, found this a daily game in Athens. He rebuked it by showing the wise men how little they knew.

All well-informed theologians know that a French libertine and debauchee, named Astruc, "conjectured" the germ of Documentary theory; Eichhorn, the German Rationalist, adopted it, named it "Higher Criticism;" from that day to this it has been the pet child of Rationalism—the German, and also that of the other Nations foolish enough to be gulled. The well-informed also know that the whole Documentary Theory is an exploded imposture. We quote in this number, Dr. G. Frederick Wright in proof of the statement. See editorial.

Possibly some one may ask, if Germany gave us the Reformation why reject her Theology now? Two bits from our Exchanges will show that the Germany of today is not that of Luther:

"What may be done in the way of turning a nominally Christian nation back *en masse* to paganism, is set forth in glaring silhouette above the German battle lines. There, by government propaganda of a half century or so, the God of Love and the Christ of Galilee have been cut out of the State religion, and instead is brought forward an old woods god, who by all obtainable description differs little from a gorilla armed with tusks and a club, in search of human prey.

"Men and nations choose the deities they most admire. By their gods, ye shall know them.—*Ex.*"

"Frederick Wilhelm Nietzsche was one of the most noted of modern German philosophers. How much has his philosophy affected the views and character of the Germans today? Is not the answer written in the blood of the women and children, the old men of occupied France and Belgium? Are not the *Lusitania* victims witnesses to German adoption of Nietzsche's faith?

"Here is the indictment of Christianity:

"With this I conclude, and pronounce my sentence: I condemn Christianity. To me it is the greatest of all imaginable corruptions. The church is the great parasite; with its anemic idea of holiness it drains life of all its strength, its love, and its hope. The other world is the motive for the denial of every reality. I call Christianity the one great curse, the one great intrinsic depravity, the one great instinct of revenge, for which no expedient is sufficiently poisonous, secret, underhand, to gain its ends. I call it the one immortal shame and blemish upon the human race."—*The Christian Intelligencer*.

We suggest to Louis Wallis that he go hunting for another "new thing" either to be "told or heard," and start it on its pilgrimage to Orthodox Editors. We suggest as a caption, "Interesting if True."

"No Hope—Without God"



PAUL reminds the Christians of Ephesus that at one time, "having no hope, they were without God in the world." (Eph. 2:12.) If we may believe the Literary Digest, (see article in Current Thought department entitled "Diplomacy Ignoring God,") the whole world is in that condition now. The Christian Nations are now endeavoring to work out a way to banish war. Can it be possible that there has been no "hint of official or public recognition of the existence of a Supreme Being who rules the destinies of nations, nor any petition for divine guidance in the most momentous crisis in the history of the world?"

"The United States Constitutional Convention in 1787, exhibited such acrimonious feeling that a rupture seemed almost inevitable. Washington was filled with the utmost solicitude. Franklin moved an adjournment for three days to give time for calm reflection and delivered this address, which every child in America should be taught to repeat from memory:

"In this situation groping as it were in the dark, how has it happened that we have not hitherto once thought of humbly applying to the Father of lights to illuminate our understanding? In the beginning of our contest, when we were sensible of danger, we had daily prayer in this room for the Divine Protection. Our prayers, sir, were heard and they were graciously answered. All of us who were engaged in the struggle must have observed frequent instances of a superintending Providence in our favor. Have we forgotten that powerful friend? Or do we imagine we no longer need His assistance?

"I have lived a long time and the longer I live, the more convincing proof I see of this truth that God governs the affairs of men. And if a sparrow cannot fall to the ground without His notice, is it probable that an empire can rise without His aid? We have been assured in the Sacred Writings that, except the Lord build the house, they labor in vain that build it.' I firmly believe this. And I also believe that without His concurring aid, we shall succeed no better in this political building than the builders of Babel. I beg, therefore, to move that henceforth prayers imploring the assistance of heaven and its blessings on our deliberations be held in this Assembly every morning before we proceed to business."

The Constitution of the United States was born in the atmosphere of prayer created by the adoption of this suggestion. It need not be wondered at, that this great National Agreement has been the model of the Nations of the World. Unless the National Leaders now endeavoring to create a Constitution for the World, invoke Divine aid and begin their deliberations with appeals for Divine Wisdom, they will assuredly face disaster. Jeremiah was commanded to issue a Proclamation of National Rejection that may well be pondered by America and the rest of the Christian World:

"Hear, O earth; behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it." (Jer. 6:19.)

Interesting Letters from our Subscribers

"I like the BIBLE CHAMPION very much, and cannot well do without it. It seems to me it is ably filling a place not filled so well by any other periodical. I have been taking it since edited by Dr. M'Pheeters, and hope it may live long to serve the cause of Evangelical Christianity."

"I enjoy reading the BIBLE CHAMPION. I not only read it but study it. I have it indexed so I can refer to the various articles interesting to me. In fact, every article, every month, is in my index. If I were a millionaire I would send it to my friends. I have been always active in the good work, and now in my old age, feel as if I could not let up. Oh! it is a blessed life to live, even without money. It is a good thing to think about it and imagine when my end draws nigh, that these blessed things of life will appear before me as of yesterday."

"I am for the Bible—I am in favor of doing whatever Jesus commands. I believe a willing obedience to Him in all things is the most spiritual attitude we can take. I do not believe in any philosophy that substitutes even good things in the place of the will of our Lord. I don't believe it is common sense or scientific to attempt to destroy those things that have been approved by their fruits, by any sort of hypothesis. A man that rejects the Miracles recorded in the Bible, ought not to have a place in any church pulpit, or a professorship in any Christian College. There is not a foolish miracle in the Bible. There is not one that can be disproved. Some of these men that profess scholarship, up-to-dateness, etc., are narrow; some very common, plain, unpretentious men, have better judgment in great matters than professionals. I am now 78 years of age and in the Ministry 53 years—and still preaching. My motto—Where the Bible speaks, I speak; where the Bible is silent, I am silent. I try to keep off the Throne, and just try to find out the will of the Lord from His own Revelation, and do it, and get others to do it. This plan works."

"I wish I had many times the little subscription enclosed, to put into your blessed work. God bless and long preserve you to champion the cause of truth, and protect the lambs of the flock from the wolves"

"I am delighted to renew my suscription to the BIBLE CHAMPION. It gives me great pleasure, each issue, at the strong and uncompromising blows it deals to the insidious and sanctimonious infidelity in press, pulpits, and Universities and Seminaries, by which the unwary are being deceived, and the young, even from godly homes, so poisoned that they turn aside from the Ministry to which they have been consecrated and even from the Church. It is no wonder to me that God has allowed all such sins to bring down on us and our children the wrath of these days; and will yet let more wrath unless we repent. For the denominations have dealt feebly with this serpent, and spoken softly of it, and allowed it to entwine itself about the very altar of God, when it should have been dealt with promptly at the start. God forgive us. The evil is now spread like a most fell plague

justifying the world in their various religious and irreligious notions paralyzing the Church, deceiving, if possible, the very elect; poisoning the youth, stealing the Sunday School Conventions, and the Boys' Conferences, and preparing for an overwhelming apostasy, neglect of the Word, and deification of man."

A Veteran Minister (So next month) writes: "My means are limited, and am compelled to economize sharply; but I want the BIBLE CHAMPION to have strength to fight the devil and higher criticism more bravely and successfully than ever. God grant that it may so be. The three Ministers to whom I have had you send the Magazine are much pleased with it. One of them, president of a College, wrote me he has used it in his classes."

"I thought I could not continue my subscription, but it is too valuable. I cannot give it up."

"I have been taking this publication, I think, from its beginning. Your work is one of the greatest and most needed of the present day. The BIBLE CHAMPION is one of the most appreciated publications coming to my study. God bless you in your great work."

"May God speed your work."

"Wishing you every success in your good work."

"God bless the Bible Champion for its noble stand in defense of the Word of God. I just cannot do without it. Methodism has out here many preachers who are destructive critics. Join me in prayer that God may overrule their teaching to His glory and that they may see the awful error of their way."

"I am intensely interested in what you are trying to do. The BIBLE CHAMPION is a worthy periodical filling a most laudable place in religious literature. I feel that its readers are fortified in a thousand ways in their faith by its splendid articles in this faithless day in which we live."

"The work and influence of the BIBLE CHAMPION, I regard fundamentally important to hold Christian Laymen, and, may I add, Ministers, too, to their mooring. A pity that the times permit this to be said."

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"I have been wondering whether it be the right thing in such a case as that of the **BIBLE CHAMPION** needs, to outline the matter and its possibilities to a few men of large means, thus to secure the necessary funds, rather than to use the same time and energy in bringing in a few dollars from those who are able to afford but the few dollars. My suggestion may be without a true appreciation of the situation, but I incline to think that somewhere at rest there is a sufficient sum of money to meet the full requirement. Wishing only to help, I am yours sincerely."

"I am greatly pleased with your conduct of the **BIBLE CHAMPION**. The friends of the Holy Scriptures have great reason to be encouraged by the outcome and result of the Higher Criticism, so-called, and the 'New Theology.' The world owes the present awful catastrophe to the teaching and influence of the German Universities. Where else did the Kaiser and his Statesmen and Generals get their ideas? The Old Germany of Martin Luther and his followers is worthy of our highest respect. The New Germany of the University Professors is a curse to mankind. The Professors in our American Universities and Colleges will surely have to cease looking up to Germany for their ideas. Where else can they go now, but to the New Testament—to the teachings of the Son of God and His inspired Apostles! Then they will find the true Philosophy of Life and a Science which will endure forever. Their teachings will then coincide with the common sense of mankind, and will promote the peace, welfare and happiness of the world. Wishing you great success in your work, I am sincerely yours."

"The **BIBLE CHAMPION** for July has just come to hand. I am delighted with this marriage. The union of these two good magazines will make one of the very best magazines that can come to any preacher's table."

"Your Magazine fills a vacancy in these dark days and encourages one to hold fast to the old truths, irrespective of the critics."

"The **BIBLE CHAMPION** is doing a great work. I am surprised that more do not support it."

"Your circular letter to the patrons of the **BIBLE CHAMPION** announcing its union or merger with the 'Sermonizer' has just come to hand, as well as a copy of the new Magazine under the old name, The **BIBLE CHAMPION**."

I wish to reply promptly and express my pleasure, the new and augmented hope which it inspires within me for usefulness and success in the future, and my congratulations to you for the relief it brings to you from the burdens of the merely clerical and managerial work of the publishing office, and the consequent leisure and opportunity it gives you for the editorial function, and for the prosecution of the very important work of reviving, reorganizing and putting new life into the old local leagues of the 'Bible League of North America,' and establishing other branches, or locals, in other cities of our land, by holding conferences in the way you propose, delivering your 'Parables' and promoting a constant, active co-operation between the local branches and the parent league at New York.

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 3. The skilled labor employed to manipulate the advanced methods of knitting and fitting and our system of rigid inspection all make for perfection in the production of High-Class Hosiery.
 4. Our secret of our success in the "Square Deal."
 5. Our Prices as well as our Hosiery are up-to-date!
- Important! Good Hosiery are often condemned because a size smaller than should be worn is ordered. In fairness to yourself and your Hosiery, always order them fully large in size of foot.

BOYER'S "NEVERTARE" MEN'S SOCKS

5 pairs, neatly boxed, \$1.10; 6 pairs, \$1.25; 12 pairs, \$2.25

This Sock is made of the best Combed Peeler Yarn, has extra re-enforced three-thread heel and toe, double sole and high spliced heel, and is Sanitary Dyed. A Sock made to wear.

Black and Colors. Sizes, from 9 to 11—order sizes full.

MEN'S No. 75. If you ever saw the equal of this Sock sold at 30 cents a pair then return these and we will promptly refund your money, plus postage.

These Socks are made from carefully selected cable-twisted Mercerized Yarn, heel and toe re-enforced by a four-ply thread. A dressy, durable Sock.

4 pairs, neatly boxed, \$1.20; 6 pairs, \$1.60; 12 pairs, \$3.00

Give size wanted—always order sizes full.

BOYER'S BEST, NO. 77, MEN'S SILK PLATED SOCK

3 pairs, neatly boxed, \$1.40; 6 pairs, \$2.75; 12 pairs, \$5.00

MEN'S No. 77. Perfection in style, beauty and wear—a Sock for the discriminating. Its high lustre, comfort and wearing qualities guarantee repeat orders and new friends, for it is 100% Sock, and the last word in Socks as to appearance and wear. Extra high spliced heel, and four-ply heel and toe, double sole and French welt on ribbed garter top; a Silk Sock with Mercerized backing—the strongest cable-twisted—giving it not only the lustre of fine silk,

but four times the wearing qualities of pure silk socks. It must be seen to be appreciated. Sizes from 9 to 12—order sizes full.

LADIES' HOSE—Boyer's Dependable No. 5—Best Hose for the Price

4 pairs, neatly boxed, \$1.00; 6 pairs, \$1.40; 12 pairs, \$2.75

LADIES' No. 5. A Seamless Hose, second to none the market produces at the price. Made of Soft, Glossy, Selected Combed Peeler Yarn, re-enforced heel and toe; is of fine gauge; has a strong elastic Garter; soft, elegant, shapely, medium weight—may be worn the year round. Sizes from 8½ to 10.

BOYER'S BLACK BEAUTY, No. 60

3 pairs, neatly boxed, \$1.65; 6 pairs, \$3.15; 12 pairs, \$6.00

LADIES' No. 60. One of the finest knit Ribbed Ladies' Hose made—360 needle—from the most carefully selected yarn, knit with a triple thread heel and toe, is seamless, has an unusually elastic Garter top, a correct shape, high lustre. Especial value at the price offered; will pass the most critical inspection, possessing unusual wearing qualities; it is sure to please the most exacting.

Sizes from 8½ to 10—order sizes full.

IF IN DOUBT ORDER A SAMPLE BOX

SAMPLE BOX No. 1, contains 2 pairs each, Nos. 70, 75 and 77 Men's Socks—6 pairs, price, prepaid, \$1.75.

SAMPLE BOX No. 2, contains 3 pairs each Nos. 5 and 60 Ladies' Hose—6 pairs, price, prepaid, \$2.00.

Sample boxes filled to your order—any number sizes desired.

I have used a number of kinds of "holeproof" hose, all of which have been good, but never anything quite as satisfactory as "Nevertare."—Rev. Geo. C. Neil.

BOYER MANUFACTURING CO., Reading, Pa.